

الهاد الكاف فى حكم ضعاف

Plenty Guidance Regarding Weak Hadiths

**Translator:
Mohammad Irfan Qadri Barkaati**

(Al-Haad Al-Kaaf fi Hukme Ziaaf)

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Book Name: **Al-Haad Al-Kaaf fi Hukme Ziaaf**

Author: AalaHazrat Imam Ahmad Raza Khan

English Translation: **Plenty Guidance regarding weak Hadith**

Translator: Mohammad Irfan Qadri Barkaati

Topic: Hadith

Pages: 48

Year of Publication: 2022

Price:

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Foreword

When the temptation of ignoring hadiths became common by saying it zaef and mauzu, AalaHazrat Imam Ahmad Raza penned a book entitled "الهاد الكاف في حكم ضعاف" in which he has presented complete details regarding weak hadiths and uses of it. In how many conditions these are useful and beneficial to us. Even Zaeef hadiths are actually Hadiths and it has its importance in many concepts of Islam. AalaHazrat presented hundreds of evidences from the books of great scholars of Islam thus he spoiled the conspiracy of the opponents to abolish the Islamic material extracted from weak hadiths. The book was in Urdu language. Here is its English Translation presented to you all specially for those who are unable to read and understand Urdu language.

Mohammad Irfan Qadri Barkaati

Scholar of Hadith Studies

Albarkaat Islamic Research and Training Institute

بسم الله الرحمن الرحيم

The matters which are proven by hadiths are not equal. Some of those are this much higher that until there is not a Hadith Mashhur and Mutawatir, cannot prove it. The Hadith with a single chain cannot be beneficial in this case even if these are authentic and with a strong chain. These are the principles of the creeds of Islam in which surety is needed. The Scholar Taftazani Rahmatullah alaihe states in Aqaid Nasafi:

خبر الواحد على تقدير اشتباهه على جميع الشرائط المذكورة في اصول الفقه لا يفيده الا الظن ولا عبرة بالظن في باب الاعتقادات

*The Hadiths with single-chain are beneficial only in inductive arguments despite its full conditions of authenticity. And there is no reliability of the adoptive evidence in the section of beliefs.*¹

Maulana Ali Qari states in Minah Rauzatul Azhar: الاحاد لا تفيد الاعتماد في الاعتقاد

*In the section of obligations, weak is not sufficient.*²

Second grade is of obligations, for them that much strong Hadith are not required but even it must be Sahih Lezatihi or Leghairihi or Hasan Lezatihi or at least Leghairihi. The majority of Scholars don't accept weak Hadith in this case.

(① In the section of excellence and virtues weak Hadith are acceptable ② with the consensus of Scholars)

The third grade is of excellence and virtues in this case the majority of Scholars except for weak Hadith too. For example, If in any Hadith there is a recommendation of a deed that whoever will do this will get so and so reward or it is stated the excellence of any profit or any companion that Allah almighty bestowed them, then weak hadith is enough to accept it. English case degrading a hadith doing criticism in it, is illiteracy. As some illiterate people say that there is no authentic Hadith in the excellence of Ameer Muawiya. This is just their ignorance. The Muhaddiths and Scholars criticize in their own terms and these uneducated people draw it to somewhere else. Not only Aziz and Mashhur, but Hasan is also sufficient, if it's not Hasan even weak Hadith is reliable③ in these cases. Risala Qari and Mirqat, and Sharah Ibn Hajar Makki, and Ta'aqqubat, and Al-Aali of Imam Suyuti and the saying of Musaddad and 5 lines of Imam

① (Means there is no belief of a single narrator) اي ولا عبرة بمن شذ منه.

② الاجماع المذكور في الضعيف المطلق كما نحن فيه منه.

③ The research on the concept of Hazrat Ameer Muawiya is in the booklet of this decent man

البشرى العاجله من تحف اجله ورساله الاحاديث الراويه لمدح الامير المعأويه ورساله عرش الاعزاز والاكرام لاول ملوك الاسلام ورساله وفقنا الله تعالى بمنه وكرمه لترصيفها وتبيينها ونفع بها وبسائر تصانيف امة الاسلام ذب الالهواء الوابيه في باب الامير معأويه etc. There is: بفهمها وبتفهيها امين بأعظم القدرة واسع الرحمة امين صلى الله تعالى وبأرك وسلم على سيدنا محمد واله وصحبه وسلم منه

¹ Sharah Aqaid Nasafi Behes Tadadul Ambiya Matbua Darul Ishaat Arbiya Pg.101

² Minah Rauzaul Azhar Sharah fiqh Akbar Ambiya

Asqalani as presented in use 2, 3, 4, and 10. There was a specification in Ta'aqqub that not only weak but also munkir is acceptable in excellence. While there is also an adversary of a trustworthy narrator along with having a weak narrator in it. And it is worse than only weak. The great scholar Syedi Abu Talib Muhammad bin Ali Makki (May Allah shower mercy upon him) Al-Mulki states in his famous book ^①Quwwatul Qulub fi Muallimatul Mahbub:

الاحاديث في فضائل الاعمال وتفضيل الاصحاب متقبلة محتملة على كل حال مقاطيعها ومراسيلها لاتعارض ولا ترد، كذلك كان السلف يفعلون

*The Hadith of the excellence of deed and the superiority of companions are acceptable in all conditions. Whether they are Maqtu or Mursal. Neither to oppose them and nor to reject. This was the path of predecessors.*¹

Imam Abu Zakariya Nawawi in Arbaeen, then Imam Ibn Hajar Makki in Sharah Mishkat then Maulana Ali Qari in Mirqat and Hirz Sameen in Hisne Hiseen state:

قد اتفق الحفاظ ولفظ الاربعين قد اتفق العلماء على جواز العمل بالحدِيث الضعيف في فضائل الاعمال ولفظ الحرز لجواز العمل به في فضائل الاعمال بالاتفاق

*Indeed, there is the unanimity of the Huffaz of Hadith and the Scholars of Deen that to follow a weak hadith in the excellence of deed is fair.*² *The words of Hirz are to follow a weak in excellence is unanimous.*³

In Fath al Mubeen Sharah Arbaeen:

لانه ان كان صحيحاً في نفس الامر فقد اعطى حقه من العمل به، والا لم يترتب على العمل به مفسدة تحليل ولا تحريم ولا ضياع حق للغير وفي حديث ضعيف من بلغه عنى ثواب عمل فعمله حصل له اجرة وان لم اكن قلته او كما قال و اشار المصنّف رحمه الله تعالى بحكاية الاجماع على ما ذكره الى الرد على من نازع فيه

*To follow a weak had in the excellence of deed you hear because if it was really true then it was its right to be followed and if it was not then there is no harm or revolt or transgression following it. And there is in a weak hadith that The Holy Prophet ﷺ stated: whoever had to do something reward full from me then he should do it and he will be rewarded even if actually I didn't say it.*⁴

The words of hadith are similar or whatever Prophet ﷺ said.

Imam Nawawi has mentioned a reported consensus of Scholars on it, whoever objects to it, his saying is rejected.

فصل في الحادي والثلاثين ١٢ منه ①

¹ Quwwatul Qulub fi Muallimatil Mahbub Fasl al_Hawi wa Ishroon Matbua Dar Sadir Misr 1/178

² Sharah Arbaeen lil Nawawi Khutbatul Kitab Mustafa Al-Baabi Misr Pg.4

³ Hirz Sameen Ma Hisne Hiseen Sharah Khutbae Kitab Nawal Kishor Lucknow Pg.23

⁴ Fath al Mubeen Sharah Arbaeen

In Maqasid Hasna:

قد قال ابن عبد البر البر انهم يتساهلون في الحديث اذا كان من فضائل الاعمال

Indeed, Abu Imran Abdul Barr said that Scholars do dilatoriness in Hadith when the matter is of excellence of deeds.¹

Imam Muhaqqiq alal Itlaq says in Fath al Qadeer:

الضعيف غير الموضوع يعمل به في فضائل الاعمال

Means in the excellence of deeds the weak hadith will be followed just those shouldn't be maudu.²

In Muqaddama Imam Abu Amr Ibn Salaah and Muqaddama Jarjaniya and Sharah al Fiyah of writer and Taqreeb of Nawawi and Its sharah Tadreeb al-Rawi:

واللفظ لهما يجوز عند اهل الحديث وغيرهم التساهل في الاسانيد الضعيفة ورواية مأسوى الموضوع من الضعيف والعمل به من غير بيان ضعفه في فضائل الاعمال غيرهما مما لا تعلق له بالعقائد والاحكام ومن نقل عنه ذلك ابن حنبل وابن مهدي وابن المبارك قالوا اذا روينا في الحلال والحرام شددنا واذا روينا في الفضائل ونحوها تساهلنا. اهـ ملخصاً.

To do dilatoriness in the weak chains and without expressing its weakness except for maudu all types of narrations are allowed to report and to follow them in the excellence of deeds which are not concerned to creeds and obligations. A clear statement from Imam Ahmad bin Hanbal and Imam Adur Rahman bin Mahdi and Imam Abdullah Ibn Mubarak is reported on it. They say "when we report a hadith regarding halal and haram, we do strictness and when it is for excellence, we do mildness."³

Where Imam Zainuddin Iraqi said regarding this concept in Alfiyatul Hadees عن ابن مهدي وغيره واحد (means it is reported such from Imam Mahdi etc) there the annotator reported the names and the sayings of Imam Ahmad and Imam Ibn Moeen and Imam Ibn Mubarak and Imam Sufiyan Sawri and Imam Ibn Uyaina and Imam Abu Zakariya Anbari and Hakim and Ibn Abdul Barr in Fath al Mughees and said Ibn Adi in Kamil and Khateeb in Kifaya wrote a complete section on it. This means this matter is famous and the writings are not limited and some of those famous citations are coming further in sha ALLAH Al-Aziz Al-Ghafur.

Furthermore, Bigger Wahabis are also with the righteous people in this matter.

¹ Maqaside Hasna Zere Hadees man Balaghahu Anillaah Matbua Darul Kutub Ilmiyya Beirut Pg.405

² Fath al Qadeer Baabul Imama Nooriyya Razviya Sukkur 1/303

³ Tadreebul Rawi Qabeel Nau Salis wa Ishroon Matbua Darul Kutubul Islamiya Lahore 1/298

Molvi Khurram Ali writes in ❶Risala Duaiya:

*In the excellence of deeds and what we are discussing, in this case, scholars agreed upon this to follow weak hadith too is fair.*¹

In Muzahire Haq, after reporting a narrator to be munkirul Hadith from Imam Bukhari he wrote:

*Even if Imam Tirmizi etc has said it to be weak but in the excellence of deeds it is fair to follow a weak hadith.*²

In the same book after reporting the weakening of hadith of mid-Shabaan from Imam Bukhari he said:

*Even if this hadith is weak but to follow a weak hadith in the excellence of deeds is fair.*³

Seventeenth Use: To follow a weak Hadith in the excellence of deeds is not only fair but also recommended. Weak Hadith is sufficient for the recommendation. Imam Shaikhul Islam Abu Zakariya may ALLAH have mercy upon him writes in ❷Kitabul Azkaar al Muntakhab min Kalaam Syed al Abrar ﷺ:

قال العلماء من المحدثين والفقهاء وغيرهم يجوز ويستحب العمل في الفضائل والترغيب والترهيب بالحديث الضعيف ما لم يكن موضوعاً

*Muhaddiths and Jurisprudents have said: It is recommended to follow a weak Hadith while it is not fabricated to motivate for a good deed and to scare from a bad thing.*⁴

Imam Ibn Hatim in Aqdun Nadeed fi Tehqiq Kalimatut Tauheed then Arif Billah Syedi Abdul Ghani Nablisi in ❸Hadiqa Nadiyya Sharah Tariqa Muhammadiya have reported the same words. Imam Faqihun Nafs Muhaqqiq Alal Iqlaq says in ❹Fath al Qadeer: الاستحباب يثبت بالضعيف غير الموضوع

*The proof of recommendation of a deed can be done by a weak hadith while it is not fabricated.*⁵

نقل هذه العبارات الثلاثة محقق اعصارنا وزينة امصارنا تأج الفحول محب الرسول مولانا المولوي عبدالقادر البدايوني ادامر ❶
الله تعالى فيوضه في كتابه سيف الاسلام المسلول على المناع بعمل المولد والقيام منه

These three paragraphs are written by a Great scholar of our era and the pride of our country Taajul Fuhood Muhibbe Rasool Maulana Molvi Abdul Qadir Badayuni in his book 'Saiful Islamil Maslul Alal Manaa bi-Amalil Maulid wal Qiyam'

❷ This is at the beginning of the book in the third paragraph of the preface.

❸ It is mentioned in the second Fasl of the first section.

❹ A Little before the Fasl حمل الجنائز

¹ Risala Duaiya Molvi Khurram Ali

² Mazahire Haq Babus Sunan wa Fazaileha Matbua Darul Ishaat Karachi 1/766

³ Mazahire Haq Tarjama Mishkat Baab Qiyame Shehere Ramzan Matbua Darul Ishaat Karachi 1/843

⁴ Kitabul Azkar al Muntakhab min Kalame Syedil Abrar ﷺ Fasl Qalal Ulama Kitabul Arbiya Pg.7

⁵ Fath al Qadeer Fasl fis Salat Alal Mayyit Matbua Nooriya Razviy Sukkur 2/95

Scholar Ibrahim Halbi says in ① Ghunniyatul Mustamla fi Sharah Muniyatul Musalla:

(يستحب ان يمسح بدنه بمنديل بعد الغسل) لما روت عائشة رضي الله تعالى عنها قالت كان للنبي صلى الله تعالى عليه وسلم خرقة يتنشف بها بعد الوضوء رواه الترمذي وهو ضعيف ولكن يجوز العمل بالضعيف في الفضائل.

It is recommended to wipe the body off with a hanky after bathe as it is reported by Imam Tirmizi that the Holy Prophet ﷺ used to wipe his parts of the body after ablution. Imam Tirmizi narrated this hadith to be weak and it is fair to follow a weak hadith in excellence.¹

After mentioned the weakness of hadith of wiping neck Maulana Ali Qari cited:

الضعيف يعمل به في الفضائل الاعمال اتفاقاً ولذا قال ائمتنا ان مسح الرقبة مستحب او سنة

Unanimously a weak hadith is followed in the excellence of deeds. Therefore, our scholars stated the wiping neck in ablution is recommended or the sunnah.²

Imam Jalaluddin Suyuti says in ② Tulu-e-Suraiyya Bi-Izhare Ma Kaana Khufiya:

استحبه ابن الصلاح وتبعه النووي نظر الى ان الحديث الضعيف يتسامح به في فضائل الاعمال.

Imam Ibn Salaah and Imam Nawawi considered inspiration recommended because in the excellence of deeds there is dilatoriness in weak hadiths.³

The Researcher Jalal Dawani May Allah shower mercy upon him says in ③ Anmuzajul Uloom:

الذي يصلح للتعويل عليه ان يقال اذا وجد حديث في فضيلة عمل من الاعمال لا يحتل الحرمة والكرهية يجوز العمل به ويستحب لانه مأمون الخطر و مرجو النفع

This is true that when a hadith is found concerning the excellence of a deed and that is not for law and disliking then to follow it is fair. Because there is no harm in it and hope for the reward.⁴

No harm in it because this is not for law and disliking and hope for reward is for this is reported for the excellence even if it is weak.

① Mentioned this in the sunnah of bath غسل في سنن الغسل

② نقله بعض العصريين وهو فيما نرى ثقة في النقل. منه

نقله العلامة شهاب الخفاجي في نسيم الرياض شرح الشفاء القاضى عياض في شرح الديباجة حديث روى المصنف رحمة الله تعالى بسنده الى ③ ابن داود حديث من سئل عن علم فكتبه الحديث و للمحقق ههنا كلام طويل نقه الجراح ملخصاً و نازعه بما هو منازع فيه والوجه مع المحقق في عامة ما ذكره والولا خشية الاطالة لا تينا بكلاهما مع ماله وعليه ولكن سنشير ان شاء الله تعالى الى احرف يسير يظهر بها الصواب بعون الملك الوهاب. - منه رضي الله عنه

¹ Ghunniyatul Mustamla Sharah Munbatul Musalla Suhail Academy Lahore Pg.52

² Mauzuate Kabeer Hadeese Masah Matbua Mujtabai Delhi Pg.63

³ Al-Hawi lil Fatawa Darul Fikr Beirut 2/191

⁴ Naseemur Riyaz Sharah Shifa Matbua Darul Fikr Beirut Lebanon 1/43

I say, by the grace of ALLAH. But in fact, the meaning of following a weak hadith in excellence is to consider it to be recommended.

Lest the sole permissibility of it is proved by gentility, lawfulness, and not prohibited by shariah itself. There is no interference of weak hadith. Then consider its priority because of the support of hadith then to act upon this is true and this is what a recommendation means.

Did they not see that Allama Halbi and Allama Qari declared this to be a piece of evidence for action and the lawfulness of act and positive recommendation and in the section of lawfulness Imam Muhammad Ibn Ameer al-Haaj has put it in a higher level and first to stick to it that when it is to be followed then the evidence of lawfulness is prior to it. This made clear that in the sole lawfulness following it is an upper grade and that is nothing but a recommendation.

In ❶ Hulya Sharah Muniya:

الجمهور على العمل بالحديث الضعيف الذي ليس بموضوع في فضائل الاعمال فهو في ابقاء الاباحة التي لم يتم
دليل على انتقائها كما فيمأ نحن فيه اجدر

The path of the majority of scholars is to follow weak non-fabricated hadith in the excellence of deeds. This type of hadith is more valuable to retain the lawfulness of an act for which there is no proof of prohibition. As it is in this case.¹

Imam Abu Talib Makki says in ❷ Quwwatul Qulub:

الحديث اذا لم ينأفه كتاب او سنة وان لم يشهد له ان لم يخرج تأويله عن اجماع الامة. فإنه يوجب القبول
والعمل لقوله صلى الله تعالى عليه وسلم كيف وقد قيل

When a hadith is not against Quran and an authentic Hadith even if there is no trace of it in books and sunnah. Only if it is not against consensus then it necessitates its acceptance and to be followed that Holy Prophet ﷺ stated it then why would you not accept while I told you.²

This means when the lie of a narrator is not sure and he gives information from the Holy Prophet ﷺ and there is no adversary of Quran and Sunnah and consensus of Ummah in that matter then what is the reason to not believe?

اقول اما قوله قدس سره "يوجب" فكانه يريد التاكيد كما تقول لبعض اصحابك حقك واجب على فقال في الدر المختار عه
لان المسلمين توارثوه فوجب اتباعهم. وان ملحه الى ما عليه السادات المجاهدون من الائمة والصوفية قدسنا الله

❶ Mentioned it in the concept of hankey in the sunnah of bath سنن الغسل مسئلة البنديل

❷ Described it in the thirty first section. في الفصل الحادي والثلاثين

¹ Hulyatul Muhalla Sharah Muniyatul Musalla

² Quwwatul Qulub al-Fasl Hadi wa Salasun Baab Tafzeelil Akhbar Matbua Mubeena Misr 1/77

تعالى بأسرارهم الصغية من شدة تعاهدهم للمستحبات كانها من الواجبات وتوقيهم عن المكروهات بل وكثير من المباحات كانهن من المحرمات او ان هذا هو الذهب عنده فانه قدس سرهما فيما نرى من المجتهدين وحق له ان يكون منهم كما هو شأن جميع الواصلين الى عين الشريعة الكبرى وان انتسوا ظاهرا الى احد من ائمة الفتوى، كما بينه عه. العارف بالله سيدى عبد الوهاب شعراني في الميزان والله تعالى اعلم بهر اهل العرفان.

I say the emphasis is meant by the statement **يوجب القول** of Abu Talib Makki as you say to your creditor that your debt is obligatory to me. In ①Durre Mukhtar there are Muslims who followed this so to follow them is necessary.¹ (means of necessity is evidence) Or there is an indication in it towards the path of Sufis (may Allah bless us with their holy relics) that they follow also recommendations as obligations and save themselves from dislikes but also many lawful as those are from forbidden. Or this is his (Abu Talib) path. Because we consider you in Jurisprudents. You deserve to be from them as it is the status and esteem of those Scholars who are the attainers of the reality of Shariah even if they follow other one's veridiction.² In this matter, Arif billah ②Syedi Abdul Wahhab Shorani has discussed in detail in Mizan and ALLAH knows better the means of the people of knowledge.

Eighteenth Use: (Hadith itself says to follow a hadith in this case even if it is weak) O' If you have seeing eyes and hearing ears then not only the clarifications of Scholars but also there are a lot of hadiths from Holy Prophet ﷺ which say that in this case follow a weak hadith and in research, it has no strong chain. **ولكن الوهابية قوم يعتدون** listen carefully and pay attention to the words of Hadiths. Reported Hasan bin Urfa in his Juzz Hadeesi and Abu Shaikh in Makarim Al Akhlaq from Syeduna Jabir bin Abdullah Ansari RadiALLAHO Anhu and Darqutni and Mawhibi in Fazlul Ilm reported from Syeduna Abdullah bin Umar RadiALLAHO Anhu and Kamil Hijazi in his Nuskha and Abdullah bin Muhammad Baghwi reported from the same chain and Ibn Hibban ad Abu Umar bin Abdul Barr in Kitabul Ilm and Abu Ahmad Ibn Adi in Kamil reports from Syeduna Anas bin Malik RadiALLAHO Anhu that Holy Prophet ﷺ states:

من بلغه عن الله عز وجل شيء فيه فضيلة فأخذ به إيماناً به ورجاء ثوابه أعطاه الله تعالى ذلك وإن لم يكن كذلك

*Whoever gets info about any excellence from Allah Almighty, he should act upon it with his belief and hope for reward, Allah will bestow him that excellence even if that info was not true.*³

① There is in the last of Baabul Yadain منه رضى الله تعالى عنه آخر باب العيدين

② في فصل فان قال قائل فهل يجب عندكم على المقلد الخ وفي فصل ان قال قائل كيف الوصول الى الاطلاع على عين الشريعة المطهرة الخ وفي غيرهما منه رضى الله تعالى عنه

¹ Durre Mukhtar Baab eidain Matbua Mujtabai Delhi 1/117

² Mizanul Kubra Fasli In Qaala Qayel Matbua Mustafa al-Baabi Misr 1/22

³ Kanzul Ummal ba-hawala Hasan bin Arfa H.no.43132 Matbua Mawsisatur Risala Beirut 15/791

These were the words of Hasan and in the Hadith of Darqutni the words are as follows:

اعطاه الله ذلك الثواب وان لم يكن ما بلغه حقاً

Allah will reward him the same even if that hadith is not true which he got.¹

In the Hadith of Ibn Hibban the words are:

كان مني او لم يكن

Whether that hadith is from me or not²

The words of Ibn Abdullah are:

وان كان الذي حدثه كاذباً

Even if the narrator of that hadith is a liar.³

Imam Ahmad and Ibn Maja and Uqaili report from Syeduna Abu Huraira RadiALLAHO Anhu that Holy Prophet ﷺ states:

ما جاءكم عنى من خير قلته او لم اقله فانى اقله وما جاءكم عنى من شرفانى لا اقول الشر

When you get any news from me for a good thing whether I said that or not, I say it. And when you get any news from me for an evil thing so I don't do it.⁴

The words of Ibn Maja are:

ما قيل من قول حسن فانا قلته.

Whichever good thing is said on behalf of me, I said that.⁵

The narration of Uqaili is as follow:

خذوا به حدثت به او لم احدث به

Act upon that whether I said that or not.⁶

وفي الباب عن ثوبان مولى رسول الله صلى الله تعالى عليه وسلم وعن ابن عباس رضى الله تعالى عنهم

(on this matter, there is also the narration of a freed slave of Prophet ﷺ Hazrat Soban RadiALLAHO Anhu and Hazrat Ibn Abbas RadiALLAHO Anhu)

Khalee narrates from Hamzah bin Abdul Majeed in his Fawa'id:

¹ Kitabul Mauzuat Baab man Balagha. ibid

² ibid

³ Makarimul Akhlaq li-Abi Shaikh

⁴ Musnad Imam Ahmad bin Hanbal marwiyat Abi Huraira Matbua Darul Fikr Beirut 2/367

⁵ Sunan Ibn Maja Baab Ittebae Sunnate Rasool ﷺ Matbua Mujtabai Lahore

⁶ Kanzul Ummal baHawala Aqul Ikmal H.no.2921 Matbua Mausisatur Risala Beirut 10/229

رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ فِي النَّوْمِ فِي الْبَحْرِ فَقُلْتُ يَا ابْنَ آدَمَ يَا رَسُولَ اللَّهِ إِنَّهُ قَدْ بَلَغَنَا عَنْكَ أَنَّكَ قُلْتَ مَنْ سَمِعَ حَدِيثًا فِيهِ ثَوَابٌ فَعَمِلَ بِذَلِكَ الْحَدِيثِ رَجَاءَ ذَلِكَ الثَّوَابِ اعْطَاهُ اللَّهُ ذَلِكَ الثَّوَابَ وَإِنْ كَانَ الْحَدِيثُ بَاطِلًا فَقَالَ أَيْ وَرَبُّ هَذِهِ الْبَلَدَةِ إِنَّهُ لَمِنِي وَأَنَا قُلْتُهُ

*I saw Prophet ﷺ in Hateem of Kaaba and asked him: "Be my parents sacrificed upon you, I got a hadith that You say whoever get a hadith which tells any reward then he should act upon this with the hope of that reward and Allah Almighty bestows him that reward even if that hadith is not true." On this, the Holy Prophet ﷺ said: "Yes, by the Lord of this city. Indeed, this hadith is from me and I said it. ﷺ"*¹

Abu Ya'la and Tabrani in Moajjam al Awsat report from Syeduna Abi Hamza RadiALLAHO Anhu that Holy Prophet ﷺ says:

مَنْ بَلَغَهُ عَنِ اللَّهِ تَعَالَى فَضِيلَةٌ فَلَمْ يَصْدُقْ بِهَا لَمْ يَتْلَهَا

*Whoever received the news of virtue from Allah Almighty, he did not accept it and was deprived of that grace.*²

Abu Umar Ibn Abdul Barr said after narrating the above hadith:

أَهْلُ الْحَدِيثِ بِجِبَاعَتِهِمْ يَتَسَاهَلُونَ فِي الْفَضَائِلِ فَيُرَدُّونَهَا عَنْ كُلِّ وَانْمَا يَتَشَدَّدُونَ فِي أَحَادِيثِ الْأَحْكَامِ

*All the Muhaddiths soften in the Hadiths of excellence and narrate then from every narrator but are strict in obligations.*³

By this hadith, it is obvious that whoever gets such news that whoever will do so and so will get this reward. He should do it with good intention and don't go for the research of the authenticity of the chain of this type of Hadith. He will attain this benefit for his good intention. In sha ALLAH. **I say**, Means until the falsification of that hadith is not sure. Because after the surety of its falsification there is nothing to do and hope.

فَقَوْلُ الْحَدِيثِ وَإِنْ لَمْ يَكُنْ مَا بَلَغَهُ حَقًّا وَنَحْوَهُ إِنَّمَا يَعْنِي بِهِ فِي نَفْسِ الْأَمْرِ لَا بَعْدَ الْعِلْمِ بِهِ وَهَذَا وَاضِحٌ جَدًّا فَتَثْبِيتٌ وَلَا تَزُولُ

Then the words of Hadith "Even if the hadith he got is not true "or similar to it other words. The sole reality not after getting its knowledge.

And the reason for this bestowing virtues is obvious that Allah Almighty do with his slave according to his expectation. Holy Prophet ﷺ narrates from his Lord that he says: ⁴(I am with my slave as he thinks of me) أَنَا عِنْدَ ظَنِّ عَبْدِي

¹ Fawaid Khalai

² Musnad Abu Yaala Anas bin Malik H.no.3430 Matbua Darul Qibla Saqafate Islamiya 3/387

³ Kitabul Ilm li-Ibn Abdul Barr

⁴ Sahih Muslim Kitabut Tauba Matbua Qadeemi Kutub Khana Karachi 2/354

رواه البخارى ومسلم والترمذى والنسائى وابن ماجة عن ابى هريرة والحاكم بمعناه عن انس بن مالك

Reported by Bukhari, Muslim, Tirmizi, Nasai, Ibn Majah from Abu Hurairah and Hakim, and some others from Anas bin Malik contextually.

In another hadith these words are additional: "فليظن بي ما شاء" (Now may he think of me as

he like) ¹ أخرجه الطبرانى فى الكبير والحاكم عن واثة بن الاسقع رضى الله تعالى عنه بسند صحيح

Tabrani has reported this in Moajjam al Kabeer and Hakim from Hazrat Wasla bin Asqa with a sound chain.

In third Hadith there is such addition: ان ظن خير افله وان ظن شرا فله

(If he expects goodness then there is good for him and if he expects bad then there is badness for him)²

رواه الامام احمد عن ابى هريرة رضى الله تعالى عنه بسند حسن على الصحيح ونحوه الطبرانى فى الاوسط وانونعيم فى الحلية عن واثة رضى الله تعالى عنه

Imam Ahmad has reported this with a sound chain from Hazrat Abu Huraira RadiALLAHO Anhu and similar to it Tabrani in Awsat and Abu Naeem in Hulya from Hazrat Wasla bin Asqa RadiALLAHO Anhu.

When he acted upon this with his good intention and hoped for reward on this with his Lord then Allah Almighty is more bestower than all bestowers. He will not let his hope be down even if however, that hadith was. ولله الحمد فى الاولى والاخرة

Nineteenth Use: (Even conscience is a witness that a weak hadith is acceptable in this case) If sapience is good then along with all these statements and reports then it is a witness that in these cases a weak hadith is valuable irrespective of the level of the weakness of its chain. At least there is no surety of falsification. فان الكذب قد يصدق Sometimes a big liar too tells the truth. Then he also may narrate this hadith true. In Muqaddama Imam Abu Umar Taqiuddin Sheherzuri:

اذا قالوا فى حديث انه غير صحيح فليس ذلك قطعاً بأنه كذب فى نفس الامر اذ قد يكون صدقاً فى نفس الامر

وانما المراد به انه لم يصح استناده على الشرط المذكور

*When the Muhaddiths say any hadith to be non-Sahih then it doesn't mean that it is a lie. Because sometimes a non-sahih hadith is true in reality. That means only it is not on those terms which are fixed by Muhaddiths to be Sahih.*³

In Taqrib and Tadreeb:

¹ Mustadrak Ala Sahihain lil Hakim Kitabut Tauba Matbua Darul Fikr Beirut Lebanon 4/240

² Musnad Imam Ahmad bin Hanbal Musnad Abi Huraira Beirut 2/391

³ Muqaddama Ibn Salah Naue Awwal fi Marifatut Tasheeh Faruqi Kutub Khana Multan Pg.8

تقريب وتدريب میں ہے: اذا قيل حديث ضعيف، فمعناه لم يصح اسنادہ على الشرط المذكور لانه كذب في نفس الامر لجواز صدق الكاذب

When a hadith is called weak then it means only it is not narrated on the fixed terms. It doesn't mean it is a lie, a liar might have told the truth.¹

(Weakening and authenticating a hadith is just apparent, in real a weak can be authentic and opposite to it.)

① The Entitled Researcher says in Fath:

ان وصف الحسن والصحيح والضعيف انما هو باعتبار السند ظناً ما في الواقع فيجوز غلط الصحيح وصحة الضعيف

Declaring a Hadith Hasan or Sahih or weak is based on its chain and adoptive reasons. In real it's fair for a sahih to be false and weak to be sahih.²

② In it:

ليس معنى الضعيف الباطل في نفس الامر بل لا لم يثبت بالشروط المعتبرة عند اهل الحديث مع تجويز كونه صحيحاً في نفس الامر فيجوز ان يقتترن قرينة تحقق ذلك، وان الراوى الضعيف اجاد في هذا المتن المعين فيحكم به

A weak hadith does not mean it is false but it is not under the conditions which are fixed by the people of Hadith but besides it is fair to be sahih in real. So probably there may be a reason which can prove it to be sahih and the weak narrator has narrated this Hadith soundly. At that, the declaration of a hadith is based on a weak narrator only.³

In Mauzuaat-e-Kabeer:

المحققون على ان الصحة والحسن والضعف انما هي من حيث الظاهر فقط مع احتمال كون الصحيح موضوعاً وعكسه كذا افاده الشيخ ابن حجر،

The scholars say "Sahih and Hasan and Weak are apparent. A sahih can be fabricated and fabricated to be sahih. As it is extracted by Sheikh Ibn Hajar Makki"⁴

I say, (an amazing benefit of the hadith regarding Friends of Allah) This is the reason for the Hadiths which are weakened by Muhaddiths but the friends of Allah the people

① مسألة التنفل قبل المغرب، منه (م)

② مسألة السجود على كور العمامة

¹ Tadreebur Rawi Sharah Taqribun Nawawi Naue Awwal Matbua Darul Kutubul Islamiya 1/75 to 76

² Fath al Qadeer Baba Nawafil Matbua Nooriya Razviya Sukhur 1/389

³ Fath al Qadeer Baab Sifat Salat Matbua Nooriya Razviya Sukhur 1/266

⁴ Mauzuaat Kabeer li-Mulla Ali Qari Zere Hadees man Balaghahu Matbua Mujtabai Delhi Pg.68

of inspiration consider those believable and acceptable and attribute it clearly to the Holy Prophet ﷺ and many times they present a hadith which Muhaddiths do not find in their notes and registers and this knowledge of them become the reason of criticism instead of benefitting others. While they are having far more fear of Allah, and knowledge of Allah and they are more careful concerning the statement of Prophet ﷺ than the critics. But

كل حزب بما لديهم فرحون

And every group is happy for its presence.¹

وربك اعلم بالمهتدين

And your Lord knows better about the guided.²

① In Mizan the regarding the Hadith:

اصحابي كالنجوم بأيهم اقتديتم اهتديتم

My companions are like stars. May you follow anyone of them you will get guidance.³

He Says:

هذا الحديث وان كان فيه مقال عند المحدثين فهو صحيح عند اهل الكشف

Even if Muhaddiths did Kalaam in it but it is Sahih to the people of inspiration.⁴

Stated in ② Kashf al Ghumma An Jamee'il Ummah:

كان صلى الله تعالى عليه وسلم يقول من صلى على طهر قلبه من النفاق، كما يطهر الثوب بالماء، وكان صلى الله تعالى يقول من قال صلى الله على محمد فقد فتح على نفسه سبعين باباً من الرحمة، والقي الله مجلته في قلوب الناس فلا يبغضه الا من في قلبه نفاق، قال شيخنا رضى الله تعالى عنه هذا الحديث والذي قبله رويناهما عن بعض العارفين عن الخضر عليه الصلاة والسلام عن رسول الله صلى الله تعالى عليه وسلم وهما عندنا صحيحان في اعلى درجات الصحة وان لم يشبتهما المحدثون على مقتضى اصطلاحهم

Holy Prophet ﷺ says: Whoever sends blessings upon me his heart will go clean from hypocrisy like a cloth with water. Holy Prophet ﷺ says:

① في فصل فان ادعى احد من العلماء فوق هذه اليزان منه

② آخر الجلد الاول باب جامع فضائل الذكر آخر فصل الامر بالصلاة على النبي صلى الله تعالى عليه وسلم منه رضى الله تعالى عنه

¹ Al-Quran 23/53 and 30/33

² Al-Quran 68/7 and 16/152 and 6/117

³ Al-Mizanul Kubra Fasl Fa-Inna Adaa Ahadum Minal Ulama Matbua Mustafa Al-Baabi Misr 1/30

⁴ Al-Mizanul Kubra Fasl Fa-Inna Adaa Ahadum Minal Ulama Matbua Mustafa Al-Baabi Misr 1/30

whoever says *صلى الله على محمد* he opened for him 70 doors of mercy. Allah Almighty will enter his love in the hearts of the people. No one will be jealous of him but only he who has hypocrisy in his heart. Our Shaikh said: we reported this hadith from some of the friends of Allah and they from Syeduna Khizr alaihis salam and he from Holy Prophet ﷺ. Both of these hadith are highly sahih even if the Muhaddiths won't say it proved on their terms.¹

Further reports from his Shaikh in ① Mizan:

كما يقال عن جميع مآرواه المحدثون بالسند الصحيح المتصل ينتهي سنده الى حضرت الحق جل وعلا فكذا يقال فيما نقله اهل الكشف الصحيح من علم الحقيقة

*As it is said that whatever Muhaddiths have reported with a strong chain, Its chain reaches to Allah Almighty, similarly which is reported from the knowledge of reality by the people of inspiration, that would be called for it.*²

For Awliya there is another better method beside this apparent chain and on this. Abu Yazeed Bustami says to the deniers of his era:

قد اخذتم علمكم ميتاً عن ميت واخذنا علمنا عن الحي الذي لا يموت

*You got your knowledge by the chain of mortals and we got it from the immortal.*³

نقله سيدي الامام الشعراني في كتابه المبارك الفاخر اليواقيت والجواهر آخر المبحث السابع والاربعين

This is mentioned by Syedi Imam Shorani in his blessed and famous book Al-Yawaqet wal Jawahir in the last of its 47th discussion.

The Chief of the people of inspiration Shaikh Akbar Ibn Arbi authenticated some of the hadith which were considered to be weak based on chain:

كما ذكره في باب الثالث والسبعين من الفتوحات المكية الشريفة الإلهية الملكية ونقله في اليواقيت هنا

*As he reported in the 13th section of his book Futuhat al Makiyya Al-Sharifa al Ilahiyatul Mulkiyya.*⁴

Similarly, the great Scholar Khatimul Huffaz Imam Jalaluddin Suyuti got the honor of seeing the Holy Prophet ﷺ 75 times and he got the excellence of the research of

Hadith face to face with the Prophet ﷺ. Many hadith which were weak on the terms

① فصل في بيان استحالة خروج شيء من اقوال المجتهدين عن الشريعة، منه

¹ Kashful Ghuma An Jamee'il Umma Fasl fil Amr bis Salat Matbua Darul Fikr Beirut 1/345

² Mizanul Kubra Fasl fi Istihala Khurujo Shay'in Matbua Mustafa Al-Baabi Misr 1/45

³ Al-Yawaqit wal Jawahir Baab Salil was Saabey wal Arbaeen Matbua Mustafa Al-Baabi Misr 2/91

⁴ Al-Yawaqit wal Jawahir Baab Salil was Saabey wal Arbaeen Matbua Mustafa Al-Baabi Misr 2/88

of Muhaddiths but he authenticated those all. Which are reported¹ by Imam Abdul Wahhab Shorani in ❶ Mizan ash-Shariatul Kubra من شاء فليتشرف بهطالعة (who wants its exegesis should read Mizan) this great and bright point according to the need is for the brothers of Islam to note down, they should engrave it in tablets of their hearts. Because the knower of it is little and the slippers in this ground of misconception are more.

خليل قطع الفياني الى الحى

كثير وارباب الوصول قلائل

(O' my friend! There are a lot of looters of grazing ground but a little who reach their goal)

The discussion went far. This was to say that however there is criticism on chain but it does not falsify the hadith absolutely. It may be true and when the chance of its truthfulness is remaining then the wise one hopes for benefit in it without any harm and follow it. The works of Deen and the world are based on hope. Then to ignore seeing the Kalaam in its chain is where an intellect? Not knowing if that narration was true then you are deprived of that excellence and if false then what was our harm in it?

افهم وثبت ولا تكن من المتعصبين (understand it deeply and stand on it and make the distance from the biases) Do Justice. For example, if someone is having blood heat and suffering from internal weakness and Zaid tells him “for this disease so and so skillful Doctor has suggested the gold paper in a gold mortar with gold pestle exudated Musk or to take Honey with finger smashing on your palm.” It is not the instance of a fine intellect that until not doing deep research on the chain of it to the doctor, consider it medically haram. It is enough to see medically if there is any harm in it for me or not. Lest that patient will keep on searching the chain of remedy and research on its narrators. Thus, he might be deprived of the benefits of those medicines. Neither he will get the antidote doing scrutiny nor he will get the effective medicine. The same condition is that when we hear excellence of any deed and shariah didn't prohibit from it so why do we need deep research like Muhaddiths. If it is true then good and if not then we got a good fruit of our good intention. هل تربصون بنا الا احدى الحسنين (What are you waiting for from us but one of two.)²

Twentieth use: (weak Hadith is also acceptable in commands when there is a room of precaution) When the knower of Shariah and the statements of Scholars will see with unbiased eyes mentioned evidence of acceptance of weak hadith in the excellence of deeds and the above text of Fath al Mubeen by Imam Ibn Hajar Makki and Anmoozajul Uloom by researcher Dawani and Quwwatul Qulub of Imam Makki

❶ في الفصل المذكور قبل ما أمر بنحوه صفحة ١١ منه رضى الله تعالى عنه

¹ Mizanul Kubra Fasl fi Istihala Khurujo Shay'in Matbua Mustafa Al-Baabi Misr 1/44

² Al-Quran 9/52

May Allah shower mercy upon them and above use of this decent man (Imam Ahmad Raza) then it will reflect in his heart that not only in the excellence of deeds but also when there is a place of no harm and is looking beneficial to do, indeed it will be accepted. On the side of the following, he will call towards recommendation, and on the side of leaving he will call towards deprivation and detachment. After all Holy Prophet ﷺ said: كيف وقد قيل¹ (why won't you accept while it is said) رواه البخارى عن عقبه

Imam Bukhari has reported it from Uqba bin Haris رضى الله تعالى عنه بن الحارث النوفلى
Nawfili RadiALLAHO Anhu.

اقول وقال صلى الله تعالى عليه وسلم دع مايربك الى مايريبك

I say, RasoolULLAH ﷺ said: Whatever is doubtful leave it, and come towards clear.²

رواه الامام احمد وابوداود الطيالسى والدارمى والترمذى وقال "حسن صحيح" والنسائى وابن حبان والحاكم
"وصححه" وابن قانع فى معجمه عن الامام ابن الامام سيدنا الحسن بن على رضى الله تعالى عنها بسند قوى وابو نعيم
فى الحلية والخطيب فى التاريخ بطريق مالك عن نافع عن ابن عمر رضى الله تعالى عنها

Imam Ahmad, Abu Dawood Tayalsi, Darmi and Tirmizi have reported and declared it to be Hasan. Nasai, Ibn Hibban and Hakim declared it sahih. Ibn Qaaneey have narrated it in his Moajjam from Imam Ibn Imam Syeduna Hasan bin Ali RadiALLAHO Anhuma with a strong chain. Abu Naeem in Hulya and Khateeb in Tareekh have reported it with chain of Malik from Naafey from Ibn Umar RadiALLAHO Anhuma. Obviously, if a weak hadith is not giving believing but it is not less than doubt. Then at the place of precaution, its acceptance is meant by the Shariah giver ﷺ. In this section, there are a lot of hadiths. One of them manifested Hadiths is that Prophet ﷺ says:

من اتقى الشبهات فقد استبرأ لدينه وعرضه ومن وقع فى الشبهات وقع فى الحرام كالراعى حول الحى يشك ان ترتع
فيه الاوان لكل ملك حى الاوان حى الله محاورمه

*Whoever abnegates from doubtful things, he saved his deen and prestige. And whoever indulges in doubtful things will indulge in haram. As the shepherd who makes graze around the lawn is likely to make graze in the lawn. Know that every king has a lawn and know the lawn of Allah almighty is those things which he has prohibited.*³

رواه الشيخان عن النعمان بن بشير رضى الله تعالى عنهم

Imam Bukhari and Muslim both have reported this from Hazrat Noman bin Basheer RadiALLAHO Anhu.

Imam Ibn Hajar Makki said regarding both of these Hadith in Fath al Mubeen:

رجوعهما الى شىء واحد وهو النهى التنزيهى عن الوقوع فى الشبهات

*The deduction of both of hadiths is to involve in a doubtful matter is against preference which is disliked.*⁴

¹ Sahih Bukhari Kitabul Ilm Baabur Rehlah Matbua Qadeemi Kutub Khana Karachi 1/19

² Musnad Ahmad bin Hanbal Musnad Ahlebait Darul Fikr Beirut 1/200

³ Sahih Bukhari Baab Fasl Man Istibra Ladunya Matbua Qadeemi Kutub Khana Karachi Pg.13

Muslim Sharif Baab Akhazul Halal 2/28

⁴ Fath al Mubeen Sharah Arbaeen

Allah Almighty says:

ان يك كاذباً فعليته كذبه وان يك صادقاً يصبكم بعد الذي يعدكم
*If he is a liar then the bane of his lie is on his head and if true then you will get some of that problem for which he promises to you.*¹

By the grace of Allah, these are the means of Abu Talib Ibn Hajar Makki Qaddasa Sirruhu. Said in ❶ Quwwatul Qulub:

ان الاخبار الضعاف غير مخالفة الكتاب والسنة لا يلزمنا ردّها بل فيها ما يدل عليها
*Weak Hadiths that are not against the Quran and Sunnah are not to be rejected by us but the Quran and Hadiths prove its acceptance.*²

Without any doubt, the Scholars have clearly said that weak hadith will also be acceptable in the section of commands when there is room for precaution. Imam Nawawi mentioned it in Azkar after worship then Shams Sakhawi in Fath al Mughees then Shahabuddin Khafaji in ❷ Naseemur Riyaz:

اما الاحكام كالاحلال والحرام والبيع والنكاح والطلاق وغير ذلك فلا يعمل فيها الا بالحدِيث الصحيح والحسن الا ان يكون في احتياط في شيء من ذلك كما اذا ورد حديث ضعيف بكرهه بعض
*This means the Muhaddiths and Jurisprudents say that in the section of Halal, Haram, Dealing, Marriage, Divorce, etc. we accept only Sahih or Hasan Hadith but is there is a hadith for any precaution as dislike of dealing, or Marriage then it is recommended to save from it.*³

Imam Jalaluddin Suyuti says in Tadreeb:

ويعمل بالضعيف ايضاً في الاحكام اذا كان فيه احتياط
*Weak hadith will also be followed in commands when there is a precaution.*⁴

The Scholar Halbi says in ❸ Ghunniya:

الاصل ان الوصل بين الاذان والاقامة يكره في كل الصلوة لما روى الترمذي عن جابر رضي الله تعالى عنه ان رسول الله صلى الله تعالى عليه وسلم قال لبلال اذا انت قتر سل واذا اقمت فاحدرو واجعل بين اذانك واقامتك قدر ما يفرغ الاكل من اكله في غير عه المغرب والشارب من شربه والمعتصر اذا دخل لقضاء حاجته وهو وان كان ضعيفاً لكن يجوز العمل به في مثل هذا الحكم
Means actually after saying Azan saying Iqamat immediately in all prayers is disliked because Imam Tirmizi has narrated from Hazrat Jabir RadiALLAHO Anhu that Huzur Nabi Kareem ﷺ said to Bilal RadiALLAHO Anhu: Say Azan slowly and takbeer fastly and make a gap between both as much as

❶ في فصل الحادي والثلاثين منه

Its description is in 21st part

❷ في شرح اخبة حيث اسند الامام المصنف حديث من سئل عن علم فكتبه الحديث البيوع او الانكحة فان المستحب

ان يتنزه عنه ولكن لا يجب

❸ في فصل سنن الصلاة منه

¹ Al-Quran 40/28

² Quwwatul Qulub Baab Tafzeel Matbua Dar Sadir Beirut 1/177

³ Naseemur Riyaz Sharah Shifa Tatamma wa Faidah Matbua Darul Fikr Beirut 1/42

⁴ Tadreebul Rawi Sharah Taqribun Nawawi Nau Saani wa Ishroon Darun Nashr Kutubul Islamia 1/296

(①except Maghrib) an eater may free from eating and drinker from drinking and needful from toilet. Eventually this is ②weak but in this type of commands this is fair to follow.¹

Elegant (in the section of taking blood from the body on Wednesday) In a weak hadith there is a prohibition of doing Hijama on Wednesday that is:

من احتجم يوم الاربعاء ويوم السبت فأصابه برص فلا يلوم من الانفسه

Whoever does Hijama on Wednesday and then if he suffers leucoderma then may he blame himself.²

Imam Jalaluddin Suyuti reports in ③Al-Aali and ④Ta'aqqubat from Musnad al Firdaus of Dailmi:

سبعث ابي يقول سبعت ابا عمرو ومحمد بن جعفر بن مطر النيسابوري قال قلت يوماً ان هذا الحديث ليس بصحيح فافتصدت يوم الاربعاء فأصابني البرص فرأيت رسول الله صلى الله تعالى عليه وسلم في النوم فشكوت اليه حالي فقال اياك والاستهانة بحديثي فقلت تبت يا رسول الله صلى الله تعالى عليه وسلم فانتبهت وقد عافاني الله تعالى وذهب ذلك عني

A man Muhammad bin Ja'far bin Mutir Neshapuri needed to take veneset. It was Wednesday. He thought that the Hadith is weak and not Sahih and he took veneset and got leucoderma immediately. He was blessed with the visibility of Prophet ﷺ in his dream and requested to him. Huzur Nabi Kareem ﷺ said: اياك والاستهانة بحديثي (I am warning you don't consider my Hadith light) He did istighfar and when he woke up, he was cured.³

Greatness: (regarding taking blood on Saturday) Ibn Asakir reports that Abu Moeen Hussain bin Hasan Tabri wanted to do Hijama. It was Saturday. He asked his slave to call a barber. When he set out, he was reminded of this Hadith then after a bit of thinking, he said there is a weakness in Hadith and finally did Hijama. He suffered from leucoderma. He requested to Beloved Prophet ﷺ in a dream, then he (Prophet ﷺ) Stated: اياك والاستهانة بحديثي (don't take my Hadith light) He then vowed may Allah cure me of this and now onwards I will never take any hadith easy whether it is Sahih or Weak. Allah almighty cured him.⁴

قوله في غير المغرب هكذا هو في نسختي الغنية وليس عند الترمذي بل هو مدرج فيه نعم هو تأويل من العلماء كما قال في ①

الغنية بعد ما نقلنا قالوا قوله قدر ما يفرغ الاكل من اكله في غير المغرب ومن شره في المغرب منه

② Imam Tirmizi said: هو اسناد مجهول its chain is unknown

③ It is mentioned in the last of the book of disease and treatment. او اخر كتاب المرض والطب

④ It is mentioned in the section of funerals. باب الجنائز منه

¹ Ghunniyatul Mustamla Fasl Sunanis Salat Matbua Suhail Academy Lahore Pg.77-376

² Al-Kamil Li-Ibn Adi Min Ibtida Ismohu Ain, Matbua Maktabatul Asriya Sheikhpur 4/1446

³ Al-Aali al Masnuaa fil Ahadeesse Mauzuua Kitabul Marz wa Tibb Matbua Adbiya Misr 3/218

⁴ Al-Aali al Masnuaa fil Ahadeesse Mauzuua Kitabul Marz wa Tibb Matbua Adbiya Misr 3/219

In ❶ al-Aali:

اخرج ابن عساكر في تاريخه من طريق أبي علي مهران بن هارون الحافظ الهأزمي قال سمعت أبا معين الحسين بن الحسن الطبري يقول اردت الحجامة يوم السبت فقلت للغلام ادع لي الحجامة فلما ولي الغلام ذكرت خبر النبي صلى الله تعالى عليه وسلم من احتجم يوم السبت ويوم الاربعاء فأصابه وضح فلايلو من الا نفسه قال فدعوت الغلام ثم تفكرت فقلت هذا حديث في اسناده بعض الضعف فقلت للغلام ادع الحجامة لي فدعاه فأحتجمت فأصابني البرص. فرأيت رسول الله صلى الله تعالى عليه وسلم في النوم فشكوت اليه حالي فقال اياك والاستهانة بحديثي فنذرت لله نذرا لن اذهب الله ما بي من البرص لم اتهاون في خبر النبي صلى الله تعالى عليه وسلم صحيحا كان او سقيها فأذهب الله عني ذلك البرص

(Note: the translation of this Arabic text starts from the word 'Jaleela' and ends before the Arabic text)

Benefit: (regarding the cuttings of nails on Wednesday) Similarly, there is in Hadith that cutting nails on Wednesday causes leucoderma. Some of the scholars cut and some despite the prohibition from Hadith said the Hadith is not Sahih and suffered from it immediately. In a dream, he saw the Blessed Prophet ﷺ and he requested for his condition. Huzur Nabi Kareem ﷺ asked "Did you not listen that I have prohibited from it?" he replied: To me, the hadith was not on the terms of its authenticity. Stated: "It was enough to you that a hadith reached to you attributed to my holy name." After saying this the Blessed Prophet ﷺ rubbed his blessed hand on his body. At once he was healed and did Tauba that now onwards I will never go against any Hadith.¹

The Scholar Shahabuddin Khafaji Misri Hanafi says in Naseemur Riyaz Sharah Shifa Qazi Ayaz:

"قص الاظفار وتقليبها سنة رورده النهى عنه في يوم الاربعاء وانه يورث البرص، وحكى عن بعض العلماء انه فعله فنهى عنه فقال لم يثبت هذا فلحقه البرص من ساعته فرأى النبي صلى الله تعالى عليه وسلم في منامه فشكى اليه فقال له الم تسمع نهى عنه، فقال لم يصح عندي، فقال صلى الله تعالى عليه وسلم يكفيك انه سميع، ثم مسح بدنه بيده الشريفة. فذهب ما به فتأب عن مخالفة ما سميع

(Note: The Translation of this Arabic text starts from Benefit Pg.18 and ends with the Arabic text)²

This some of the scholars was Imam Allama Ibnul Haaj Makki Maliki May Allah shower mercy upon him. The Scholar Tahtavi says in the commentary of Durr al Mukhtar:

ورد في بعض الآثار النهى عن قص الاظفار يوم الاربعاء فانه يورث وعن ابن الحاج صاحب المدخل انه هم بقص اظفاره يوم الاربعاء، فتذكر ذلك، فترك، ثم رأى ان قص الاظفار سنة حاضرة، ولم يصح عنده النهى فقصها، فلحقه اى اصابه البرص، فرأى النبي صلى الله تعالى عليه وسلم في النوم فقال الم تسمع نهى عن ذلك، فقال يا رسول الله لم يصح عندي ذلك "فقال يكفيك ان تسمع، ثم مسح صلى الله تعالى عليه وسلم

❶ Near the text in Al-Aali which is mentioned before

¹ Al-Aali al Masnuua fil Ahadeesse Mauzuua Kitabul Marz wa Tibb Matbua Adbiya Misr 3/219

² Naseemur Riyaz Sharah Shifa Fasl wa Amma Matbua Darul Fikr Beirut 1/344

رسول الله صلى الله تعالى عليه وسلم ابداً

In some of the narrations, there is Cutting nails on Wednesday causes leucoderma. And regarding the author of Madkhal Ibnul Haaj that he wanted to cut nails on Wednesday. He was reminded of this hadith of prohibition then he left it. Then he thought that cutting nails is proved from Sunnah and the narration of prohibition of it is not Sahih in my views. Thus, he cut the nails then he was blessed with the dream of Prophet ﷺ. The Beloved Prophet ﷺ asked him: did you not listen that I've prohibited from it? Replied: O Apostle of Allah ﷺ that hadith was not Sahih to me. Then He ﷺ said: it was enough that you had listened to it. After that, Prophet ﷺ rubbed his hand on his body and all his body was healed up. Ibnul Haaj says: I did Tauba towards Allah that I will never go against any statement of Prophet ﷺ which I hear.¹

SubhanAllah! When at the place of precautions weak hadiths are acceptable in commands then excellence is just excellence. And with those good benefits, by the grace of Allah, it is lightened that significance to the good sapience that weak hadith doesn't harm if there is a mistake in real. See these hadith were how weak based on chain but having that much importance as doing against it revealed immediately its trueness. I wish that may Allah Almighty bestow to the rejectors of Hadiths the capability of honoring Hadiths of Prophet ﷺ.

Twenty-First Use: (A Sahih Hadith is not necessary in the same section of weak Hadith to follow it) There is no need for a Sahih hadith to follow a weak Hadith at the place of excellence or recommendation or to prove to refrain at the place of precaution in the same section. But in fact, a weak Hadith itself is sufficient for recommendation and to refrain. Whoever has read above uses it carefully, it is obvious to him like sun and moon. This is the place of benefits. Reporting some of the warnings for demonstrations are good.

Firstly, The statements of the scholars are presented manifestly. There is no indication of its limitation then why accept the limitation of it?

Secondly, But the statements of Scholars are clearly against it. For example, the text of Azkar, etc. especially the text of Imam Ibnul Haam which is clear-cut evidence that for recommendation a weak hadith is sufficient.

I say, But especially the part of Azkar that, if there a weak Hadith comes regarding dislike the deal or marriage then refraining from it is recommended, not necessary. For this recommendation and not a necessity, the reason is the same that there is no Sahih Hadith to prove its necessity but a single weak hadith proved recommendation. And the best statement is of Imam Abu Talib Makki. In it consciously he refuted this limitation that وان لم يشهد الله (even if the Quran and Sunnah is not evidence for it)

¹ Hashiya Tahtavi Ala Durrul Mukhtar Fasl fil Baiy Darul Marifa Beirut Lebanon 4/202

Thirdly, The practice of the Ancient and Latterly Scholars of Fiqh and Hadith is evidence to falsify this limitation. Several times they deduced from weak hadiths in those cases where there was no Sahih Hadith.

I say, for example:

1. Ali Qari regarding the prayer of mid-Sha'ban.
2. The statements of Imam Suyuti and Imam Zarkashi presented in Second Use regarding Salatut Tasbeeh while accepting the weakness and unknown chain.
3. The saying of Imam Muhaqqiq alal Itlaq regarding the god-fearing of Imamate in the prayer which is passed in Tenth use. There in adversary to this, he conditioned the practice upon a weak hadith to be the authenticity of it.

قال روى الحاكم عنه عليه الصلاة والسلام ان سرکم ان تقبل صلاتکم فليؤمکم خيارکم فان صح والا فالضعيف غير الموضوع يعمل به في فضائل الاعمال

Hakim has mentioned the statement of Beloved Prophet ﷺ that If you like your prayers to be accepted then make your Imam who is better in you. Whether this narration is Sahih or weak but not Fabricated and in the excellence of deeds, weak Hadith is followed.¹

4. Further, Imam has reported the Hadiths regarding the burial of close infidel that when Abu Talib died, Huzur Nabi Kareem ﷺ commanded Maula Ali RadiALLAHO Anhu to bath him then bury him. Then takes a bath himself. Then reported the hadiths regarding taking bath after giving a bath to a funeral then said:

ليس في هذا ولا في شيء من طرق على حديث صحيح، لكن طرق حديث على كثيرة والاستحباب يثبت بالضعيف غير الموضوع.

There is no Sahih Hadith in both of these sections but there are several chains of the Hadith of Maula Ali and the recommendation is proven by a weak hadith non-fabricated.²

5. Allama Ibrahim Halbi regarding wiping body after bath
6. Imam Ibn Ameerul Haaj regarding the support of lawfulness
7. Maulana Ali Makki regarding the recommendation of wiping the neck.
8. The statements of Imam Ibn Salaah and Imam Nawawi and Imam Suyuti regarding the recommendation of *Talqin*
9. The saying of Allama Halbi regarding the dislike of giving Azan and Iqamat without a gap.
10. The sayings of Naseemur Riyaz and Tahtavi regarding cutting nails on Wednesday passed in twentieth use.

These ten are presented here. If there is no fear of prolongation then these can be 100-200 within minutes but why exaggerate for demonstration.

Fourthly, I say See the clear evidence and Hadiths and the Uses of 17th and 20th. Is there any this type of meaningless limitation in it? But in fact, they tell it to be wrong كما لا يخفى على اولى النهى (As it is not hidden from the people of sanity)

¹ Fath al Qadeer Babul Imama Matbua Nooriya Razviya Sukhur 1/303

² Fath al Qadeer Fasl fis Salat Matbua Nooriya Razviya Sukhur 2/95

Fifthly, I say By the grace of Allah, this additional condition will do this unanimous concept mere and bunk. Because now it will be concluded that to act upon a weak hadith is absolutely unfair in commands even if there is Sahih Hadith in its support and other than that with the Sahih it will be Sahih otherwise worse.

Firstly, following this way will either be in all conditions weak or all conditions sahih. The second one is also accepted in commands and objection is cleared. Does reporting of weak hadith in commands refutes also six proven books? هذا لا يقول به جاهل (Even an illiterate cannot say this) and the first one itself is free from limitation or the saying is for benefits so it is defended that when the act is good then why to see the chain.

Secondly, If Sahih does not come then weak was useless and if comes then that was itself sufficient. By the way, then its existence and non-existence were equal. So how will it be followed?

Thirdly, بعبارة اخرى اظهر واجلى (This is more obvious with another text) The meaning of following a Hadith is that this thing is taken from it and attributed to it. So, when neither you take from it nor attribute to it then what is followed? And indeed, in the presence of Sahih taking from weak is not valuable. For example, Someone says, it is allowed to do work in the light of a lamp but only when there is the light of the sun. SubhanAllah! When there the sun is shining then what is the need for a lamp and why to attribute to it. Will it be called working in the light of a lamp or the light of the sun?

آفتاب اندر جهاں آنکہ کہ میجوید سہا

(When there is Sun in the world then what is the need to search for a star)

Similarly, a weak hadith does not benefit in commands but sufficient in the section of excellence.

(تحقیق المقام وازاحة الاوهام)

ثم اقول تحقيق المقام وتنقيح البرام بحيث يكشف الغبار ويصرف الاوهام. ان المسألة تدور بين العلماء بعبارتين العمل والقبول اما العمل بحديث. فلا يعنى به الا امثال ما فيه تعويلا عليه والجري على مقتضاه نظر اليه ولا بد من هذا القيد الا ترى ان لو توافق حديثان صحيح وموضوع على فعل ففعل الامر به في الصحيح. لا يكون هذا عملا على الموضوع. واما القبول فهو وان احتمل معنى الرواية من دون بيان الضعف. فيكون الحاصل ان الضعيف يجوز روايته في الفضائل مع السكوت عما فيه دون الاحكام لكن هذا المعنى على تقدير صحة انما يرجع الى معنى العمل كيف ولا منشاء لايجاب اظهار الضعف في الاحكام الا التحذير عن العمل به حيث لا يسوغ فلوله لم يسغ في غيرها ايضا لكان ساوها في الايجاب فدار الامر في كلتا العبارتين الى تجويز المشى على مقتضى الضعاف في مادون الاحكام فاتضح ما استدللنا به خامسا وانكشف الظلام هذا هو التحقيق بيدان ههنا رجليين من اهل العلم زلت اقدام اقلامهما فحملا العمل والقبول على ما ليس بمراد ولا حقيقا بقبول.

(Research on the concept and removal of misconception)

Then I say, now for the research and to make it clear we will discuss a talk which will unveil the truth and the doubts and misunderstanding will be finished. And that is the Scholars use two types of words in this case. Follow and Acceptance. The meaning of act upon a Hadith is that believing this Hadith and seeing its requirements, follow

the command it is giving. The addition of this limitation is necessary because you see there is a fabricated hadith following a Sahih Hadith regarding an act and the follower of that act is seeing the Sahih Hadith for it then it is not acting upon fabricated. The acceptance is upon a Hadith that even if without mentioning the weakness there is a chance of the interpretation of that narration then the accrual will be that keeping silence on its weakness the reporting of this narration is fair in excellence but not in commands. If this one is the correct means of accepting a Hadith then it will turn towards following a hadith, how? That is for it is necessary to mention the weakness of a hadith regarding commands that to refrain from act upon this because everything is not fair in commands. Now if weak is not allowed also in non-commands then excellence and commands will be on the same scale. This discussion concludes that to follow a weak hadith in non-commands is allowed.

Now our 5th deduce is obvious and the darkness is faded out. Beside this here are two such scholars whose pen got slipped. They fixed the following a Hadith and accepting a hadith on such a meaning which is not acceptable.

احدهما العلامة الفاضل الخفاجي رحمه الله تعالى حيث حاول الرد على المحقق الدواني واوهم بظاهر كلامه ان محله ما اذا روى حديث ضعيف في ثواب بعض الامور الثابت استجابها والترغيب فيه اوفي فضائل بعض الصحابة او الاذكار الماثورة قال ولا حاجة الى تخصيص الاحكام والاعمال كما توهم للفرق الظاهر بين الاعمال وفضائل الاعمال

One of them is Allama Khafaji. He tried to refute Muhaqqiq Dawani and he misunderstood the apparent meaning of his statement that its place is that when a weak hadith is narrated regarding the reward of any deed of which recommendations are proven and there is emphasis towards reward or the virtues of some companions or reported recitations, said: there is no need of specification of commands and deeds as it is misunderstood. Because it is obvious the difference of deeds and the excellence of deeds.¹

اقول لولا ان الفاضل المدقق خالف المحقق لكان لكلامه معنى صحيح، فان الثبوت اعم من الثبوت عيناً او باندرج تحت اصل عام ولو اصالته الاباحة فان المباح يصير بالنية مستحباً ونحن لانكران قبول الضعاف مشروط بذلك كيف ولولا ان كان فيه ترجيح الضعيف على الصحيح وهو باطل وفاقاً، فلواراد الفاضل هذا المعنى لاصاب ولسلم من التكرار في قوله او الاذكار الماثورة لكنه رحمه الله تعالى بصدد مخالفة المحقق المرحوم وقد كان المحقق انما عول على هذا المعنى الصحيح حيث قال المباحات تصير بالنية عبادة فكيف ما فيه شبهة الاستحباب لاجل الحديث الضعيف والحاصل ان الجواز معلوم من خارج والاستحباب ايضاً معلوم من القواعد الشرعية الدالة على استحباب الاحتياط في امر الدين فلم يثبت شيئاً من الاحكام بالحديث الضعيف بل اوقع الحديث شبهة الاستحباب فصار الاحتياط ان يعمل به فاستحباب الاحتياط معلوم من قواعد الشرع، اهـ ملخصاً فالظاهر من عدم ارتضائه انه يريد الثبوت عيناً بخصوصه ويؤيده تشبثه بالفرق بين الاعمال وفضائلها فان ارادة فهذه جنود براهين لا قبل لاحد بها وقد اتاك بعضها.

I say I wish that scholar had not opposed Muhaqqiq Dawani then the meaning of his statement would be correct. Because sometimes the proof is eye seeing and sometimes under the reality of any trend, even if it is on lawfulness. Because a lawful becomes recommended with the intention. And we don't refuse the limitation of the

¹ Naseemur Riyaz tatamma wa Faida Matbua Darul Fikr Beirut 1/43

acceptance of weak, how is it possible? If it was not so, then it would be necessary that a weak will supersede a sahih and that is unanimously false. If the scholar had taken the same sense then it was good. And he would be saved from the repetition of his statement *اولاذاكار الماثورة*. But the scholar was determined to oppose Muhaqqiq and Muhaqqiq believed this correct meaning. Therefore, he said: the lawful becomes worship based on intention then what would be the status of that recommended regarding which there is a chance because of a weak hadith? This is concluded that the lawfulness is known by external points which is proof of the recommendation in the essentials of Islam. Thus, no command from the commands will be proven by weak hadiths. But that hadith will raise the doubt of recommendation. So, it would be followed on chance. And it is known to follow a recommendation from the principles of shariah.¹ It becomes apparent from his dislike that he took the only eye seeing proofs by evidence. And it is supported by that he deduced over it by differentiating deeds and the excellence of deeds. If it is meant by him then here is a heap of evidence that no one can cope with it and some have reached to you.

على اني اقول اذن يرجع معنى العمل بعد الاستقصاء التام الى ترجي اجر مخصوص على عمل مخصوص اى يجوز العمل بشيئ مستحب معلوم الاستحباب مترجياً فيه بعض خصوص الثواب لورود حديث ضعيف في الباب، فالآن نسألكم عن هذا الرجاء اهو كمثله بحديث صحيح ان وردام دونه، الاول باطل فان صحة الحديث بفعل لايجبر ضعف ماورد في الثواب المخصوص عليه وعلى الثاني هذا القدر من الرجاء يكفي فيه الحديث الضعيف فاي حاجة الى ورود صحيح بخصوص الفعل نعم لا بد ان يكون مباحيز الشرع رجاء الثواب عليه وهذا حاصل بالاندراج تحت اصل مطلوب او مباح مع قصد مندوب فقد استبان ان الوجه مع المحقق الدواني والله تعالى اعلم-

Besides all, I say, after finishing the discussion the meaning of the act is to ensure the reward for that deed. This means it will be lawful to act upon a recommended thing of which recommendation is apparent and to hope for a reward with it. Because there is a weak hadith for it. Now we ask you regarding this hope whether this is subject to that hope which is because of a Sahih hadith. If that is reported or less than it. The first condition is wrong. Because the authenticity of a hadith doesn't depend upon a narration which is just to tell reward. And in other conditions, a weak hadith is sufficient for this hope. So now there is no more need of a sahih hadith for a specific deed. But it should be from that type of deeds for which the shariah has convinced of reward. And this is the deduce of real requirements and recommendations. Thus, it is clear that the evidence is with Muhaqqiq Dawani.

ويكدره ايضاً على ما قيل مغايرة العلماء بين فضائل الاعمال والترغيب على ما هو الظاهر من كلامهم فلفظ ابن الصلاح فضائل الاعمال وسائر فنون الترغيب والترهيب وسائر ما لا تتعلق له بالأحكام والعقائد هذا توضيح ما قيل، اقول بل المراد بفضائل الاعمال الاعمال التي هي فضائل تشهد بذلك كلمات العلماء المارة في الافادة السابعة عشر كقول الغنية والقاري والسيوطي وغيرهم كما لا ينهي على من له اولى مسكة منه رضى الله تعالى عنه

It is also refuted that it is obvious by the text of scholars that the excellence of deeds and recommendation is not the same thing. The words of Ibn Salaah are, in the excellence of deeds and recommendations and those things which are not connected to commands and creeds. It is the explanation of said. **I say**, but the means of this are that excellence of deeds whose testimony are given by the statements of our scholars which is presented in 17th use. For example, the statements of Ghunniya, Qari, and Suyuti, etc., and this is not hidden from each person who has consciousness.

¹ Anmuzajul Uloom lil Dawani

ثانيهما بعض من تقدم الدواني زعم ان مراد النووي اي بآمر من كلامه في الاربعين والاذكار انه اذا ثبت حديث صحيح او حسن في فضيلة عمل من الاعمال تجوز رواية الحديث الضعيف في هذا الباب قال المحقق بعد نقله في الانموذج لا يخفى ان هذا لا يرتبط بكلام النووي فضلا عن ان يكون مراده ذلك، فكم بين جواز العمل واستحبابه وبين مجرد نقل الحديث فرق، على انه لو لم يثبت الحديث الصحيح والحسن في فضيلة عمل من الاعمال يجوز نقل الحديث الضعيف فيها، لاسيما مع التنبيه على ضعفه ومثل ذلك في كتب الحديث وغيره شائع يشهد به من تتبع ادنى تتبع

Second of them are the people before Muhaqqiq Dawani who thought that whatever Imam Nawawi has written in Arbaeen and Azkar that means when the excellence of any deed is proven by Sahih or Hasan Hadith then the narration of a weak hadith is allowed regarding it. Muhaqqiq Dawani has written in Anmoozajul Uloom after reporting it, it shouldn't be hidden that this though has no concern with the writing of Imam Nawawi even if it is his means. Because there is a big difference between the lawfulness of a deed, recommendation of a deed and just reporting a Hadith. Furthermore, even if there any Sahih or Hasan hadith is not regarding the excellence of a deed still the narration of a weak hadith regarding it is fair. Especially reporting it with this warning that this is weak and there are a lot of examples of it in the books of hadiths. And on this that every person is a witness who has read a bit.¹

اقول لا ارى احدا ممن ينتهي الى العلم ينتهي في الغباوة الى حديجيل رواية الضعاف مطلقا حتى مع بيان الضعف فان فيه خرقا لاجماع المسلمين وتأثيما بين لجميع المحدثين وانما المراد الرواية مع السكوت عن بيان الوهن فقول المحقق لاسيما مع التنبيه على ضعفه، ليس في محله والآن نعود الى تزييف مقالته فنقول أولا هذا الذي ابدى ان سلم وسلم لم يتمش الا في لفظ القبول كما اشرنا اليه سابقا فمجرد رواية حديث لو كان عملا به لزم ان يكون من روى حديثا في الصلاة فقد صلى او في الصوم فقد صام وهكذا مع ان الواقع في كلام الامام في كلا الكتابين انما هو لفظ العمل وهذا ما اشار اليه الدواني بقوله ان هذا لا يرتبط بالخ

I say I don't find anyone of the people of knowledge who has reached that stage of knowledge where he considers the narration of a weak hadith not good even despite mentioning its weakness because there is adverseness of the consensus of Muslims in it and it is declaring all the Muhaddiths the committers of sin. Therefore, narrating a weak hadith without mentioning its weakness is fair. So, the saying of Muhaqqiq Dawani لاسيما مع التنبيه على ضعفه is not good. Now we turn towards the discussion of the weakness of his saying.

Firstly, if this aforementioned saying is correct and is accepted then the acceptance of hadith is meant by it as we have indicated previously. Because if only narrating a hadith is the name of following it then it will be like whoever narrates a hadith about Namaz, must have performed Namaz. Similarly, the narrator regarding fasting must be fasting. Despite it, there is the word 'Act' in both of the books of Imam Nawawi and this is what Muhaqqiq Dawani said indicating 'ان هذا لا يرتبط بالخ'

وثانيا اقول قد بينا ان القبول انما مرجعه الى جواز العمل وحينئذ يكفي في ابطاله دليلنا المذكور خامسا مع ما تقدم -

¹ Anmuzajul Uloom lil Dawani

Secondly, I say we have mentioned previously that the center of acceptance is the lawfulness of deed. So now for its falsification our discussion with our evidence from the fifth paragraph is sufficient.

Thirdly, Now the concluded difference will be that the narration of weak hadith regarding a command is not lawful even if there is a sahih hadith regarding this specified thing. But it is also only in this condition that the weakness of it should be mentioned. But beside commands, in the excellence of deeds if there is found a sahih hadith regarding it then the narration of weak hadith is lawful and if not sahih hadith then it's not lawful but with the mention of its weakness. Now, what will we do of those thousands of books which contains such weak hadiths regarding seerah, stories, speeches, exhortation and god-fear, excellence and rest of the hadiths which are not concerned to the commands and creeds and along with it there is not Sahih hadith regarding it and also not mention of the weakness of the weak hadiths on it. This is what Dawani indicated with "علاوة"

اقول دع عنك توسع المسانيد التي تسند كل ماجاء عن صحابي، والمعاجيم التي توعى كل ماوعى عن شيخ بل والجوامع التي تجمع امثل ما في الباب ورده ان لم يكن صحيح السند هذا الجبل الشامخ البخاري يقول في صحيحه حدثنا علي بن عبد الله بن جعفر ثنا معن بن عيسى ثنا أبي بن عباس بن سهل عن ابيه عن جده قال كان للنبي صلى الله تعالى عليه وسلم في حائطنا فرس يقال له اللحييف.

I say leave the length of these Masaneed which are narrated by companions and Moajeem which protect the Mahfuz hadiths from Shaikh. But also, the Jawame which collect good ranked narrations in this regard, even if the chain is not good. For example, the Mountain of Hadiths Imam Bukhari says in his Sahih: narrated to me Ali bin Abdullah bin Ja'far, narrated to me Moeen bin Eisa, to me Ibn Abbas bin Sahal from his father, from his grandfather, said: There was a horse of the Beloved Prophet ﷺ in our garden. His name was Laheef.¹

في تذهيب التهذيب للذهبي "خ. ت. ق" ابي بن عباس بن سهل بن سعد الساعدي البغدادي عن ابيه وابي بكر بن حزم وعنه معن القزاز وابن ابي فديك وزيد بن الحباب وجماعة قال الدوالي ليس بالقوى قلت وضعفه ابن معين وقال احمد منكر الحديث. اهـ وكقول الدوالي قال النسائي كما في الميزان ولم ينقل في الكتابين توثيقه عن احد وبه ضعف الدارقطني هذا الحديث لا جرم ان قال الحافظ فيه ضعفه قال ماله في البخاري غير حديث واحد. اهـ قلت فانبأ الظن بأبي عبد الله انه انبأ تساهل لان الحديث ليس من باب الاحكام والله تعالى اعلم.

Imam Zahbi wrote in Tahzib that narrated Abi Ibn Abbas² bin Sahal bin Saad Sa'adi from his father and Abu Bakr bin Hazm and him Ma'an Al-Qazaz ibn Abi Fadeek, Zaid bin al-Hibab and a group.³ Dolabi says this is not strong. I say Ibn Moeen said is to be weak and to Imam Ahmad, it is Munkirul Hadees⁴ and in Mizan, the saying of Nasai is by Dolabi and in both of the books, there is no trustworthiness reported

¹ Sahih Bukhari Baab Ismul Faras wal Himar Matbua Qadeemi Kutub Khana Karachi 1/400

² Bukhari, Tirmizi and Qazdeeni is significant

³ Khulasa Tehzibut Tehzib no.327 min Ismohu Abi Maktaba Asriya Sanglahal 1/62

⁴ Mizanul Etidal fi Naqadir Rijal no.273 min Ismohu Abi Darul Marfa Beirut 1/78

Due to unavailability of Tehzibut Tehzib it is reported from its conclusion and Mizanul Etidal.

regarding him. This is why Darqutni has declared it to be weak. Similarly, ①Hafiz has said there is a weakness in him and said: There is no hadith of him in Bukhari other than this.¹ I say, it is probably Abu Abdullah did it with dilatoriness. Because this hadith is not concerning commands.

ورابعاً أقول قد شاع وذاع إيراد الضعاف في المتابعات والشواهد فالقول بمنعه في الاحكام مطلقاً وان وجد الصحيح بأطل صريح وح يرتفع الفرق وينهدم اساس المسئلة المجمع عليها بين علماء المغرب والشرق، لا أقول عن هذا وذاك بل عن هذين الجبلين الشامخين صحيحى الشيخين فقد تنزلا كثير اعن شرطهما في غير الاصول قال الامام النووي في مقدمة شرحه لصحيح مسلم عاب عائبون مسلماً رحبه الله تعالى بروايته في صحيحه عن جماعة من الضعفاء والمتوسطين الواقعين في الطبقة الثانية الذين ليسوا من شرط الصحيح ولا عيب عليه في ذلك بل جوابه من اوجه ذكرها الشيخ الامام ابو عمر وابن الصلاح (الى ان قال) الثاني ان يكون ذلك واقعاً في المتابعات والشواهد لا في الاصول وذلك بان يذكر الحديث اولاً بأسناد نظيف رجاله ثقات ويجعله اصلاً ثم اتبعه بأسناد آخر اسانيد فيها بعض الضعفاء على وجه التاكيد بالمتابعة اول زيادة فيه تنبه على فائدة فيما قدمه وقد اعتذر الحاكم ابو عبد الله بالمتابعة والاستشهاد في اخرجه من جماعة ليسوا من شرط الصحيح منهم مطر الوراق وبقية بن الوليد ومحمد بن اسحاق بن يسار وعبد الله بن عمر العبري والنعمان بن راشد اخرج مسلم عنهم في الشواهد في اشباه لهم كثيرين انتهى

Fourthly, I say reporting of a weak hadith in *Mutabey* and *Shawahid* is famous. Therefore, an absolute refutation of a weak hadith in commands despite the presence of a sahih hadith regarding it is false. In this case, the difference flies off and the base on which there is the unanimity of the scholars of East and West falls and finishes. I am not saying here regarding this and that but in fact regarding the Sahih of 2 great mountains of Hadith Imam Bukhari and Muslim that beyond principles they came down highly from their conditions. Imam Nawawi has said in the preface of Sharah Sahih Muslim that many of the people claimed that Imam Muslim has narrated from many of weak and balanced narrators in his book who belong to the second level and not on the condition of ‘Sahih’ while there cannot be any claim on him in this matter but, in many ways, it is answered which Imam Amr bin Salaah has mentioned (said to this extent) this thing is regarding those narrations which are reported for *Mutabey* and *Shawahid* but not in principles. The method of this is like first report a hadith of which chain is sound and all the narrators should be trustworthy and declare that hadith to be original latterly very next to it for *taabey* and *shawahid* and mention several other chains in which some of the narrators are weak so that it may emphasize accordingly or there can be the intention of any other benefit or addition. Imam Hakim Abu Abdullah said this presenting a reason that which have not the conditions to be ‘Sahih’ those are reported for *tabey* and *shahid*. and these are those Muhaddiths, Mutar al-Waraq, Baqiya bin Waleed, Muhammad bin Ishaq bin Yasar, Abdullah bin Umar al Umri, and Noman bin Rashid. Imam Muslim has narrated from them several

قلت واما اخوه المهيين فأضعف وأضعف ضعفه النسائي والدارقطني وقال البخاري منكر الحديث اي فلا تحل الرواية عنه كما امر لاجرم ان قال الذهبي في اخيه ابي انه واه منه رضى الله تعالى عنه.

①I say his brother is Abdul Muhaimin and he is weaker than weak. Nasai and Darqutni have declared him “weak”. Bukhari has declared him “Munkirul Hadees”. It means it is not lawful to narrate from him as it is passed previously. Similarly, Zahbi has said this regarding his brother Abi that he is too weak.

¹ Taqribut Tehzib Zikr min Ismohu Abi Matbua Matba Faruqi Delhi Pg.17

Narrations for Shawahid.¹

وقال الامام البدر محمود العيني في مقدمة عمدة القارى شرح صحيح البخارى يدخل في المتابعة والاستشهاد رواية بعض الضعفاء وفي الصحيح جماعة منهم ذكروا في المتابعات والشواهد

Imam Badruddin Ayni has cited in the preface of Umdatul Qari Sharah Sahih Bukhari that some narrations are came from weak narrators in Tabey and Shawahid. And in Sahih a group of Muhaddiths reported such narrations for Tabey and Shawahid.

وخامسا اقول مالى اخص الكلام بغير الاصول هذه قناطر مقنطرة من السقام مروية في الاصول والاحكام ان لم تروها العلماء فمن جاء بها وكم منهم التزموا ببيان ما هنا. اما الرواة فلم يعهد منهم الرواية المقرونة بالبيان اللهم الا نادر الداع خاص. وقد اكثروا قديما وحديثا من الرواية عن الضعفاء والمجاهيل ولم يعد ذلك قدحا فيهم ولا ارتكاب مأثم وهذا سليمان بن عبد الرحمن الدمشقي الحافظ شيخ البخارى ومن رجال صحيحه قال فيه الامام ابو حاتم صدوق الا انه من اروي الناس عن الضعفاء والمجهولين

Fifthly, I say what is the need to reserve the narrations of weak and balanced narrators for non-principle and Shawahid or Mutabeat. While there is a collection of weak and non-sahih narrations which are reported concerning principles and commands. If the scholars would not report it then who will? And there are a few only who care for this. Rest is the matter of narrators then there is not a specific method of narration to them but it is narrated also for some special cases. And in predecessors and latterly scholars there is a tradition to take narrations from weak and unknown narrators and don't consider this to be a blamable act. See Suleman bin Abdur Rahman Damishqi who is a Hafiz and the teacher of Imam Bukhari and the narrator of Sahih Bukhari. Imam Abu Hatim says regarding him that he is Suduq but he is from who takes a lot of narrations from weak and unknown narrators.²

ولو سردت اسماء الثقات الرواة عن المجر وحين لكثير وطال فليس منهم من التزم ان لا يحدث الا عن ثقة عنده الانزير قليل كشعبة ومالك واحمد في المسند ومن شاء الله تعالى واحدا بعد واحد ثم هذا ان كان ففى شيوخهم خاصة لا من فوقهم والا لما اتى من طريقهم ضعيف اصلا وكان مجرد وقوعهم في السند دليل الصحة عندهم اذا صح السند اليهم ولم يثبت هذا لاحد. وهذا الامام الهمام يقول لابنه عبد الله لو اردت ان اقتصر على ما صح عندي لم ار ومن هذا المسند الا الشئ بعد الشئ ولكنك يا بني تعرف طريقتي في الحديث اني لا اخالف ما يضعف الا اذا كان في الباب شئ يدفعه

If I count the names of those trustworthy Muhaddiths who took narrations from weak narrators then it will go long and there will remain no one who cared this much that he will take narrations only from him who is trustworthy to him but a little Muhaddiths only like Shoba, Imam Malik, and Ahmad in Musnad and may one or two more whom Allah made capably. And unto them still, the matter is only till their own teacher not above it lest there would not be a single weak narration by them. And to Muhaddiths, their presence in any Hadith is sufficient for its authenticity if the chain reaches to them well. But this is not proven for just one. Imam Ahmad says to his son: If I intend to narrate only those narrations which are Sahih to me then there would be only some hadiths in my Musnad. But my son! You know well my path; I don't oppose any weak

¹ Muqaddana lil Imam Nawawi min Sharah Sahih Muslim Fasl Aaba Ghaiboon Matbua Qadeemi Kutub Khana Karachi 1/16

² Muqaddama lil Ayni Sahih Bukhari Samina fil Farq Binal Etbar Matbua Beirut 1/8

hadith but when I get something in the same section to refute it.¹ ① This is reported in Fath al Mughees.

واما المصنفون فاذا عدوت امثال الثلاثة للبخارى ومسلم والترمذى ممن التزم الصحة والبيان الفيت عامة المسانيد والمعاجيم والسنن والجوامع والاجزاء تنطوى في كل باب على كل نوع من انواع الحديث من دون بيان . وهذا مما لا ينكره الاجاهل او متجاهل فان ادعى مدعى انهم لا يستحلون ذلك فقد نسبهم الى افتخار ما لا يبيحون وان زعم زاعم انهم لا يفعلون ذلك فهم بصنيعهم على خلفه شاهدون وهذا ابو داود الذى الين له الحديث كما الين لداود عليه الصلاة والسلام الحديث، قال في رسالته الى اهل مكة شرفها الله تعالى ان ما كان في كتابي من حديث فيه وهن شديد فقد بينته ومنه ما لا يصح سنده وما لم اذكر فيه شيئاً فهو صالح وبعضها اصح من بعض

Rest as for the creations of Muhaddiths, so if you take the example of Bukhari, Muslim, and Tirmizi and go ahead with it that they cared a lot of authenticities, then you may also find many of Masaneed, Ma'aajeem, Sunan, Jawamey and Ajza that in all the sections and all the types of hadith without this care. No one will deny this but an illiterate. If someone says that this is not lawful to them then it will be like they do what they consider unlawful and if someone says that they didn't do this then their follow-up itself is evidence for them. Take the example of Imam Abu Dawood as Hadith is done easy to him as well as the iron softens for Hazrat Dawood alaihis salam. He wrote in a letter to the people of Makkah (may Allah bless it): In my book (Sunan Abu Dawood) wherever there is extreme weakness, I have mentioned it and some are those which doesn't have a sound chain and where I kept quite those all can be evidence and some are more authentic comparing to another.²

والصحيح ما فاده الامام الحافظ ان لفظ صالح في كلامه اعم من ان يكون للاحتجاج او للاعتبار فبارتقى الى الصحة ثم الى الحسن فهو بالبعنى الاول وما عداها فهو بالبعنى الثانى وما قصر عن ذلك فهو الذى فيه ومن شديد هـ وهذا الذى يشهده الواقع فعليكم به وان قيل وقيل وقد نقل عن اعلام سير النبلاء للذهبي ان ما ضعف اسناده لنقص (عه)ـ

And Sahih are those for which Imam Hafiz said that in the sayings of Abu Dawood the word 'Saleh' comes for both making evidence and believing. So which Hadith reaches the level of Sahih then Hasan, that is Saleh in the terms of its first meaning. And which is beside these two that is Saleh in the terms of next one. And which is lower than this that is having extreme weakness and the sole interpretation is evidence on it and to you, this is necessary even if it is said ② lightly.

① اواخر القسم الثانى الحسن . منه

② اى قيل حسن عنده واختاره الامام المنذرى وبه جزم ابن الصلاح في مقدمته وتبعه الامام النووى في التقريب اى وقد لا يكون حسناً عند غيره كما في ابن الصلاح وقيل صحيح عنده ومشى عليه الامام الزيلعى في نصب الراية عنه ذكر حديث القلتين وتبعه العلامة حلبى في الغنية في فصل في التوافل وكذلك يقال ههنا انه قد لا يصح عند غيره بل ولا يحسن واما الامام ابن الهمام في الفتح اهل الكتاب وتليذه في الحلية قبيل صفة الصلاة فاقتصر على الحجية وهى تشبهها فيقرب من قول من قال حسن وهذا الذى ذكره الحافظ وتبعه فيه العلامة القسطلانى في مقدمة الارشاد وختم الحفاظ في التدريب في فروع في الحسن قال لكن ذكر ابن كثير انه روى عنه ما سكنت عنه فهو حسن فان صح ذلك فلا اشكال هـ اها قول لقائل ان يقول ان للحسن اطلاقاً وان القدماء

¹ Fath al Mughees Sharah fiyatul Hadees Qism Sani Darul Imam Tabri Beirut 1/96

² Muqaddama Sunan Abi Dawod Fasl Sani Aftab Alam Press Lahore Pg.4

قل ما ذكروه وانما الترمذى هو الذى شهرة وامره فايد ربنا انه ان صح عنه ذلك لم يرد به الا هذا الذى استقر عليه الاصطلاح فافهم والله تعالى اعلم. منه

This means some said that this is Hasan to them. Imam Munziri turned towards it. Ibn Salah referred to it in Muqaddama and Imama Nawawi followed this book in Taqreeb. This means it is sometimes not Hasan to other than it as in Muqaddama Ibn Salah. And some said this is Sahih to them. Imam Zailayi Hanafi went with it in Nasabur Raya regarding the hadith of Qullatain and Allama Halbi followed it in *Ghunniyatul Mustamla fasl fin Nawafil* and similarly will be said here. This means sometimes it is not Sahih to other than him but also not Hasan. Imam Ibn Hamam in the starting of Fath al Qadeer and his student in Hulyatul Muhalla before *Sifatus Salat* admitted it to be Sahih and this thing covers both of those sayings. Thus, this is close to his saying who said this to be Hasan. This is he, whom Hafiz mentioned and Allama Qastalani followed this in the preface of Irshadus Sari, and in Tadreeb Khatimul Huffaz has described it in *Furu fil Hasan* but Ibn Kaseer said this is from that on which they kept silence, that is Hasan. So, if this is sahih then remains no doubt.¹ **I say**, someone can say that there are many implications of Hasan. Very few ancient scholars mentioned it. Only Imam Tirmizi gave it fame and publish it. Thus, Allah almighty helped us that if this would be proven with a strong chain from him then this is what he meant, not that on which the term is established. Allah knows better.

وقد نقل عن اعلام سير النبلاء للذهبي ان ما ضعف اسناده لنقص حفظ او يد فمثل هذا يسكت عنه ابو داود غالباً. والخ ومعلوم ان كتاب ابى داود انما موضوعه الاحكام وقد قال في رسالته انما لم اصنف في كتاب السنن الا الاحكام ولم اصنف في الزهد وفضائل الاعمال وغيرها. الخ وقال الشمس محمد بن السخاوى في فتح البغيث اما حمل ابن سيد الناس في شرحه الترمذى قول السلفى على ما لم يقع التصريح فيه من مخرجها وبغيره بالضعف. فيقتضى كما قال الشارح في الكبير ان ما كان في الكتب الخمسة مسكوناً عنه ولم يصرح بضعفه ان يكون صحيحاً. وليس هذا الاطلاق صحيحاً بل في كتب السنن احاديث لم يتكلم فيها الترمذى او ابو داود ولم ينجدها غيرهم فيها كلاماً ومع ذلك فهي ضعيفة. الخ وقال في المرقاة الحق ان فيه "اي في مسند الامام لمحمد رضى الله تعالى عنه" احاديث كثيرة ضعيفة وبعضها اشد في الضعف من بعض. الخ ونقل بعيدة عن شيخ الاسلام الحافظ انه قال ليست الاحاديث الزائدة فيه على ما في الصحيحين باكثر ضعفاً من الاحاديث الزائدة في سنن ابى داود والترمذى عليها وبالجملة فالسبيل واحد فمن اراد الاحتجاج بحديث من السنن لاسيما سنن ابن ماجة ومصنف ابن ابى شيبه وعبد الرزاق مما الامر فيه اشد او بحديث من المسانيد لان هذه كلها لم يشترط جامعوها الصحة والحسن وتلك السبيل ان المحتج ان كان اهلاً للنقل والتصحيح فليس له ان يحتج بشيء من القسمين حتى يحيط به وان لم يكن اهلاً لذلك فان وجد اهلاً لتصحيح او تحسين قلده والا فلا يقدم على الاحتجاج فيكون كحاطب ليل فلهه يحتج بالباطل وهو لا يشعر. الخ

And it is reported from Alam al-Nubla of Imam Zahbi that where the weakness of any hadith is because of the weak memory of its narrator then Abu Dawood keeps silent on such hadiths.² And this is acknowledged that the topic of Abu Dawood is from command. Because he said this in his book that I wrote this book for commands not for god-fear and excellence of deeds.³ And Shams Muhammad Sakhawi said in his

¹ Tadreebur Rawi Sharah Taqribun Nawawi Furu fil hasan Darun Nashr Kutubul Islamia 1/168

² Siar Alam al-Nubla Tarjama 117 Abu Dawood bin Ashat Maususat Risala Beirut 13/214

³ Risala Ma'a Sunan Abi Dawood Fasl Sani fil Umooril lati Matbua Aftab Alam Press Lahore 1/5

Fath al Mughees that Ibn Syed Al-Naas in his Sharah Tirmizi applied the saying of Salfi on such a place where there is no transparency of its weakness. Thus, this is its requirement as he said in Kabeer that in the five books wherever there is silence on hadiths and no clarification of its weakness, will be sahih while there is not the implication of Sahih. Because there are such hadiths in the books of Sunnah on which neither Imam Tirmizi nor Abu Dawood did critics and nor any other as per our knowledge. Despite this those hadiths are weak.¹ And said in Mirqat: the truth is that in it i.e. Musnad Ahmad there are a lot of hadiths which are weak and some are weaker compared to other weak.² And after this Sheikhul Islam mentioned it said: in this (in Musnad Ahmad bin Hanbal) which hadiths are additional hadiths to Sahihain those are not weaker than the additional hadiths of Sahihain in Sunan Abi Dawood and Tirmizi. In short, the path is the same for him who want to deduce from the books of Sunnah especially from Ibn Majah, Musannaf Ibn Abi Shaiba, Musannaf Abdur Razzaq. Because of the matter of some of those is strict or making evidence from those hadiths which are from Masaneed. Because the collectors of those didn't make any condition of Sahih and Hasan. And the path is that if the ratiocinator is the man of reporting and authenticity then deduce from it is lawful for him when he tests are from all directions. And if he is not the man of reporting and authenticity then if he finds someone eligible for this he should follow him. And if he doesn't find such a person then don't take any step to deduce from it or he will be like a night wood collector. He might deduce with falsification and he doesn't know this.³

وقال الامام عثمان الشهرزوري في علوم الحديث حكى ابو عبد الله بن مندة الحافظ انه سيع محمد بن سعد الباوردي بمصر يقول كان من مذهب ابي عبد الرحمن النسائي ان يخرج عن كل من لم يجمع على تركه. وقال ابن مندة وكذلك ابو داود السجستاني يأخذ مأخذة ويخرج الاسناد الضعيف اذا لم يجد في الباب وغيره لانه اقوى عنده من رأى الرجال. اهـ وفيها بعيدة ثم في التقريب والتدريب وهذا لفظها ملخصاً.

And Imam Usman Sheherzori said in Uloomul Hadees: Said Abu Abdullah bin Mundah Hafiz that he heard saying Muhammad bin Sa'ad Bawarwi in Egypt, the path of Abu Abdullah Nasai is that he reports hadith from that each person on whom there is not the consensus of leaving him. And said Ibn Mundah: Similarly, Abu Dawood Sajistani takes the reference of it and reports the weak chains of it when there is no other hadith in this section. Because in his opinion, that is strong than people's advice and thoughts.⁴

اما مسند الامام احمد بن حنبل وابي داود الطيالسي وغيرهما من المسانيد كمسند عبيد الله بن موسى واسحق بن راهويه والدارمي وعبد بن حميد وابو يعلى الموصلي والحسن بن سفيان وابي بكر بن البزار فهؤلاء عادتهم ان يخرجوا في مسند كل صاحب ماورد من حديثه غير مقيدين بان يكون محتجابه اولاً. اهـ وفيه اعنى التدريب قيل ومسند البزار يبين فيه الصحيح من غيره قال العراقي ولم يفعل ذلك الا قليلاً. اهـ وفي البنائة عه شرح الهداية للعلامة الامام البدر

¹ Fath al Mughees Sharah fiyatul Hadees Qism Sani Darul Imam Tabri Beirut 1/100-101

² Mirqat Sharah Mishkatul Masabih Shartil Bukhari wa Muslim Matbua Maktaba Imdad Multan 1/23

³ Mirqat Sharah Mishkatul Masabih Shartil Bukhari wa Muslim Matbua Maktaba Imdad Multan 1/23

⁴ Muqaddama Ibn Salah Nau Sani fi Marifatil Hasan Matbua Faruqi Kutub Khana Multan Pg.18

العيني الدارقطني كتابه مبلو من الاحاديث الضعيفة والشاذة والمعللة وكم فيه من حديث لا يوجد في غيره، هـ اهـ وذكر
اشد منه للخطيب ونحوه للبيهقي.

And further, there is in it then in Tadreeb and Taqrib and these words are of both. This is the path of Musnad Imam Ahmad bin Hanbal, Abu Dawood Tayalsi and beside them others Masaneed like Musnad Ubaidullah bin Musa, Musnad Ishaq bin Rahwiya, Musnad Darmi, Musnad Abd bin Humaid, Musnad Abu Ya'la Mausli, Musnad Hasan bin Sufiyan, Musnad Abu Bakr Bazzar that they mention in Musnad the narrations from all the companions irrespective of whether this can be evidence or not.¹ And in Tahzib: It is said that Musnad Bazzar is that book in which the Sahih Hadiths are narrated separately from the weak Hadiths. Iraqi says: He did it at someplace only.² Imam Badruddin Ayni explained in ① Binaya Sharah Hidayah that the book of Darqutni is full of weak, shaaz, and criticized narrations. And there are a lot of hadiths in it which are not found anywhere else.³ And for Khateeb there is a more extreme indication and similarly for Baihaqi.

وفي فتح المغيث عه. يقع ايضاً في صحيح أبي عوانة الذي عمله مستخرجاً على مسلم احاديث كثيرة زائدة على اصله وفيها الصحيح والحسن بل والضعيف ايضاً فينبغي التحرز في الحكم عليها ايضاً. هـ انصوص العلماء في هذا الباب كثيرة جداً وما اردنا كاف في ابانة ما قصدنا. وبالجمله فروايتهم الضعاف من دون بيان في كل باب وان لم يوجد الصحيح معلوم مقرر لا يرد ولا ينكر. وانما اطيننا ههنا لما شئنا خلافه من كلمات بعض الجلة.

And in ② Fath al Mughees: in Sahih Abu Awana he multiplied the chains of Sahih Muslim he reported many extra hadiths in addition to real. There are Sahih, hasan but also weak hadiths in it. Therefore, before declaring them should be careful and attentive.⁴ The clarifications of Scholars are too much in this case and whichever we have mentioned are sufficient for our purpose. In short, the Muhaddiths have reported weak hadiths in all the cases without mentioning their weakness even if there is no sahih hadith on this matter and this was known well. Neither can it be rejected and nor the denial of it is possible. We have discussed this in detail because we felt some people against this.

والحمد لله على كشف الغمة وتبثيت القدم في الزلة فاستبان ان لو كان المراد ما زعم هذا الذي نقلنا قوله لكانت التفرقة بين الاحكام والضعاف قد انعدمت. والمسألة الاجماعية من اساسها قد انهدمت هذا وجه ولك ان تسلك مسلك اراء العنان وتقول على وجه التشقق ان الحكم الذي رويت فيه الضعاف مطلقة هل يوجد فيه صحيح ام لا فان وجد فقد رواه الضعيف ساكتين في الاحكام ايضاً عند وجود الصحيح فايين الفرق وان لم يوجد فالامراشد فان التجأ ملتج الى انهم يعدون سوق الاسانيد من البيان اي فلم يوجد منهم رواية الضعاف في الاحكام المأقرونة: =

① في مسئلة الجهر في البسلة. منه

② في الصحيح الزائد على الصحيحين

¹ Tadreebur Rawi Sharah Taqribun Nawawi Martabatil Masaneed Matbua Darun Nashr al Kutub 1/171

² Tadreebur Rawi Sharah Taqribun Nawawi Martabatil Masaneed Matbua Darun Nashr al Kutub 1/171

³ Al-Binaya Sharah Hidayah Baab Sifat Salat Matbua Malik Sanz Karkhana Bazar Faisalabad 1/628

⁴ Fath al Mughees Sahih Zaid ala Sahihain Darul Imam Tabri Beirut 1/43

Praise be to Allah who removed the darkness and hold us on at the slippery place. Thus, it is obvious, that if he meant the same which we have reported from his saying then the difference between commands and weak will be finished and the base of a unanimous concept will be demolished. One side is this and the other is adopting the easy one and on this one can say that in the cases where weak hadiths are reported, will be seen whether there are sahih hadith in this regard or not is the sahih is found then surely, they have reported weak hadiths in commands in the support of sahih hadith and kept silence. So where is the difference now? And if it is not existing then the case is stricter than this. If the objector would say that Muhaddiths declares the description to just mentioning its chain so in this case narrating weak hadiths in commands will not be silently but with its declaration. So, the answer is:

I say this is a thing which some scholars have presented them as a reason who reports the topic silently then don't accept it.

①Zahbi said in Mizan that the saying of Ibn Mundah regarding Abu Naeem is extremely weak. I don't like even to mention that and I don't accept the saying of both of them against each other but both of them are trustworthy to me. And I consider the biggest sin of them that they silently reported the fabricated narrations and didn't make any indication of it.¹ ②Iraqi said in Alfiya: whoever of them made clear his chain then he lengthened his reason because in this way he disclosed the reader to the condition of its chain while the silence on it was not lawful for him.²

ثانياً: لا يعهد منهم ايراد الاحاديث من اى باب كانت الامسندة فهذا البيان لم تنفك عنه احاديث الفضائل ايضاً
فبماذا تساهلوا في هذا دون ذلك

It is known to them in all the sections that the Musnad Hadiths will be compiled in it so the hadiths of excellence are not exempted from it. Then why the dilatoriness in it and not in other narrations?

ثالثاً: لو كان الاسناد وهو البيان المراد لاستحال رواية شئ من الاحاديث منفكاً عن البيان فان الرواية لا تكون الا بالاسناد. قال في التدريب حقيقة الرواية نقل السنة ونحوها واسناد ذلك الى من عزى اليه بتحديث واخبار وغير ذلك هـ وقال عه الزرقاني تحت قول المواهب روى عبد الرزاق بسنده الخ بسنده ايضاح والافهو مدلول روى هـ وقال ايضاً عه تحت قوله روى الخطيب بسنده ايضاح فهو عندهم مدلول روى هـ واذا انتهى الكلام بنا الى هنا واستقر عرش التحقيق بتوفيق الله تعالى على ما هو مرادنا فلنعد الى ما كنا فيه حامدين لله تعالى على مننه الجزيلة الى كل نبيه ومصلين على نبيه الكريم وآله وصحبه وسائر مجيئه.

Thirdly, If reporting the chain is the purpose then no hadith will be narrated without it because the chain is necessary for narration. The reality of narration is to report a Sunnah and mentions its chain that so and so has narrated or informed about this etc.³

① في احمد بن عبد الله منه (مر)

② نقله في التدريب نوع الموضوع قبيل التنبيهات منه رضى الله عنه

¹ Mizanul Etidal Tarjama 438 Ahmad bin Abdullah Nuaim Matbua Darul Marfa Beirut 1/111

² Tadreebur Rawi Sharah Taqrib Al-Marufun bi-Waza ul Hadees Matbua Darun Nashr 1/289

³ Tadreebur Rawi Sharah Taqrib Khutbatul Moallif Matbua Darun Nashr 1/40

① Zarqani said under the text of Mawahib 'روى عبدالرزاق بسنده الخ' the word of 'بسنده' is just to clarify, otherwise it is the proof of روى.¹ And under the text of ② Mawahib روى Zarqani said the same that بسنده is just clarification. So, this is the proof of the word روى to him.² When our discussion is completed then by the bestowing of Allah the level of high research has become strong whatever we wanted. Now we turn towards that concept which was our topic. Praising a lot of rewards of Allah which he bestowed to all of his Prophets and sending greeting and salutations upon the Holy Prophet ﷺ and your descendants and companions and all the lovers.

Twenty-Second use: (accepting weak chains in the lawfulness or recommendation of such deeds is not to authenticate it in commands) Whoever has read the aforementioned uses it is obvious to him that to deduce from weak hadith in the excellence of deeds or the place of recommendation or like and dislike or to support lawful things is not to stand it in commands and a proof of Halal and Haram that the lawfulness of anything is itself proven on its originality and the recommendation are proven by the basic principles of Shariah and the holy saying كيف وقد قيل etc. sahih Hadiths which were presented above. A weak hadith is accepted on this view that the weakness of a chain doesn't necessitate the mistake. It is likely to be sahih in real with precaution and hope. Furthermore, the principles of Six books benefitted the recommendation and dislike. If the shariah didn't consider recommended the precautions in gaining benefit and defending from loss, surely it was not known the commands in these cases. So, whatever we have proven the lawful, dislike, and recommended, proven by the legal and authentic evidence, not from weak hadiths.

I say, not only Lezatihi but also in which there is the possibility of authenticity, it is the medium of precaution and preference. If it is attributed to it the lawfulness of it then it is good. And it is proven to give support by the evidence from weak. Yes, if there is prohibition with the proofs of shariah and a weak hadith calls towards it, for example: if there is a recommendation in any criticized hadith to perform some Namaz especially at the time of sunrise, sunset or Zawal then definitely it would not be accepted. Because now if we prove its recommendation or lawfulness then we would do it with this weak narration only and that is not good and positive. Similarly, if there is evidence of shariah for something to be positive, recommended of lawful and it is prohibited in a weak hadith. That's why it would not be able to prohibit. For example: to perform a Sunnah out of the fixed time, or a weak hadith stops from

① أوائل الكتاب عند ذكر خلق نوره صلى الله تعالى عليه وسلم منه

② في ذكر ولادته صلى الله تعالى عليه وسلم

¹ Sharah Zarqani Alal Mawahib Maqsad Awwal fi Tashrif Matbua Matbatul Amirah Misr 1/55

² Sharah Zarqani Alal Mawahib Zikr Tazawwajo 1/133

marrying a girl lawful to marry in relation, there would not be prohibition accepted with it. Otherwise, it will necessitate the priority of weak over sahih. Praise be to Allah; this is the mean of Scholars that a weak hadith is not to practice in the section of halal and haram.

Then I say, the means of positivize is that which proves anything against originality. Because which is by originality it is itself proved. What does a proved need to be proven? That's why in Shariah the witness is accepted who is the claimer against reality and beside it in all the things, blood, broiler, harmful and all the bad things there is lawfulness by its originality. So, proving these things with a weak hadith would not be proving an unproved thing but the support of proven.

هذا تحقيق ما سلفنا في الافادة السابقة عن المحقق الدواني، وهذا هو معنى مانص عليه الامام ابن دقيق العيد وسلطن العلماء عز الدين بن عبد السلام وتبعهما شيخ الاسلام الحافظ ونقله تلميذه السخاوي في فتح البغيث وفي قول البديع والسيوطي في التدريب والشمس محمد الرملي في شرح المنهاج النووي، ستهم من الشافعية. ثم اثره عن الرملي العلامة الشرنبلالي في غنية ذوي الاحكام والمحقق المدقق العلائي في الدر المختار واقرأه هباً ومحشو الدر الحلبي والطحطاوي والشامي فيها وفي منحة الخالق خستهم من الحنفية، من اشتراط العمل بالضعيف باندراج تحت اصل عام، وهو اذا حقت ليس بتقييد زائد بل تصريح بضمن مانصوا عليه ان العمل به فيباً وراء العقائد والاحكام، كما اوضحناه لك وبه ازداد انزهاقاً بعد انزهاق ما ظن الظانان من ان الكلام في الاعمال الثابتة بالصحة، كيف ولو كان كذل لما احتيج الى هذا الاشتراط كما لا يخفى والله الهادي الى سوى الصراط -

This is the research which we have described above uses on the reference of Muhaqqiq Dawani and this is the reality and meaning which is clarified by Imam Ibn Daqeequl Eid and Sultan al Ulama Azeezuddin bin Abdus Salam and Sheikhul Islam Hafiz followed both of them and his student Sakhawi in his Fath al Mughees and Al-Qaulul Badee, Suyuti in Tadreeb, Shamsuddin Muhammad Ramli in Sharah Minhaj-an Nawawi reported this. These are six from *Shafittes*. Then from Ramli Allama Shurunbulali in Ghunniya Zawil Ehkam, and Muhaqqiq and Mudaqqiq al-Alaayi in Durre Mukhtar reported this. And both of them and the commentator of Durre Mukhtar Halbi, Tahtavi, and Shami reported in their commentaries and kept proven in Minhatul Khaliq. These five are Hanafis. And that is to practice upon a weak hadith this is the condition that it should be under any common term. And when you would research on it then it is not any extra condition but the explanation of this topic which they have made clear that it would be followed in other than creeds and commands as we have made it clear already. And by this, it is a good refutation of those two scholars who thought it to be for those cases which are proven by sahih hadiths. And this meaning cannot be derived because if this was the case then there was no need to make conditions as it is obvious. And Allah is the guider for the straight path.

Praise be to Allah by this discussion it is clear that the thought of some argument makers is false that to deduce by these hadiths for kissing thumbs is to make those evidence in halal and haram and that is unlawful by the sayings of scholars, it is just elench to public. Did a conscious one not see that the scholars who don't accept weak hadith in halal and haram the same scholars make evidence for the lawfulness and recommendation from weak hadiths at many places of which some examples are

presented in aforementioned uses. Do the scholars not understand their own writings or cross themselves their own fixed principle. Did you not heard the saying of Imam Ibn Ameerul Haaj in the seventeenth use that a weak hadith is followable in the excellence of deeds to the majority of scholars. Then to maintain the lawfulness of any deed is preferred to it. ولكن الوهابية لا يسمعون واذا سمعوا لا يعقلون رب انى اسألك العفو والعافية آمين (Wahabi doesn't listen, when listen don't understand. O my Lord! I ask pardon and forgiveness from you)

Twenty Third Use (In such places every weak hadith nonfabricated can suffice) Read the common statements of the majority of scholars that they don't specify any type of weak to practice upon it. Say only it shouldn't be fabricated. In Fath al Qadeer and Alfiya Iraqi and Sharah Alfiya of the author there was 'غير الموضوع' (other than fabricated)¹. In Muqaddama Ibn Salah and Taqrib, ما سوى الموضوع (except fabricated)². In Muqaddama Syed Sharif دون الموضوع (no to be fabricated)³. In Hulya الذى ليس بموضوع (such narration which is not fabricated)⁴.

The reported consensus in Azkar with these words that ما لم يكن موضوعاً (which Is not fabricated)⁵. Similarly, Abdul Barr reported consensus of Muhaddiths يرونها عن كل (Muhaddiths narrate it from all)⁶ these all text are passed in above uses with the words by means. In ❶ Zarqani Sharah Mawahib عادة المحدثين التساهل في غير الاحكام والعقائد ما لم يكن موضوعاً (it is the path of Muhaddiths that they do dilatoriness in non-commands and creeds in which are not fabricated).⁷ Similarly, Allama Halbi says in ❷ Seeratul Insanil Uyun:

لا يخفى ان السير تجمع الصحيح والسقيم والضعيف والبلاغ والمرسل والمنقطع والمعضل دون الموضوع وقد قال الامام احمد وغيره من الائمة اذ روينا في الحلال والحرام شددنا واذا روينا في الفضائل ونحوها تساهلنا

It should be known that the scholars of seerah collect all the types of narrations, sahih, non-sahih, weak, balaghat, mursal, munqatay, and modal, etc. but not the fabricated narrations. The saying of Imam Ahmad and other Muhaddiths is when we narrated a hadith regarding halal and haram, we do strictness, and when we take narrations

❶ ذكر رضاءه صلى الله تعالى عليه وسلم تحت حديث مناعة القبر له صلى الله تعالى عليه وسلم

❷ نقل هذا وماسياتي عن عيون الاثر بعض الاثرين.. منه رضى الله تعالى عنه

¹ Fath al Qadeer Baabul Imama Matbua Maktaba Nooriya Razviya Sukhur 1/303

² Muqaddama Ibn Salah Nau-e-Saani wa Ishrun Matbua Faruqi Kutub Khana Multan P.49

³ Muqaddama Syed Sharif

⁴ Hulyatul Muhalla Sharah Muniyatul Musalla

⁵ Al-Azkar ak Muntakhab min Kalame Syedil Abrar Fasl Qaalal Ulama Matbua Darul Kutubul Ilmiyya Beirut P.7

⁶ Kitabul Ilm li-Ibn Abdul Barr

⁷ Sharah Zarqani al Mawahib Al-Maqasad Awwal Zikr Raza ﷺ Matba'ato Amirah Misr 1/172

regarding excellence or virtues, we soften.¹

Sheikh Muhaqqiq Maulana Abdul Haq Muhaddis Dehelvi says in Sharah Siratil Mustaqeem:

گفته اند که اگر ضعف حدیث بجهت سوء حفظ بعض رواة یا اختلاط یا تدلیس بود باوجود صدق و دیانت منجبر میگرد بتعدد طرق و اگر از جهت اتهام کذب راوی باشد یا شزوذب مخالفت حفظ و اضبط یا بقوت ضعف مثل فحش خطا اگر چه تعدد طرق داشته باشد منجبر نگردد و حدیث محکوم بضعف باشد و در فضائل اعمال معبول.

Muhaddiths said if there is weakness in any hadith due to the bad memory of some narrators or tadlees but truthfulness and honesty is available then this lack covers by multiple chains and if the weakness is due to the accusation on narrator of telling lie or opposing the seniors and superiors or the weakness is too strong like open mistake then the multiplication of chain would also not cover this lack. And the weak would be called weak and remain in the excellence of deeds.²

Secondly, who doesn't know Kalbi to be too weak, after that there is the level of liar and fabricator? The scholars declared him matrook but also attributed him to lie (Ibn Hibban کذبہ ابن حبان والجوزجانی وقال البخاری تركه یحییٰ وابن مهدی وقال الدارقطنی وجماعة متروک and Juzjani declared him a liar, Bukhari says Yahya and Ibn Mahdi have left him, Darqutni and a group said: he is matrook)

Similarly, Hafiz said in Taqrib: متهم بالكذب ورمی بالرفض (There is an accusation on him of telling lie and he is attributed to rafidhis)³. A lot of common books of Seerah, Tafseer are full of it and its example. The scholars of Islam mention them without any objection. In Mizan:

قال ابن عدي وقد حدث عن الكلبي سفيان وشعبة وجماعة ورضوة في التفسير وأما في الحديث فعنده مناكير

*Ibn Adi said that Sufiyan, Shoba, and a group had taken narrations from Kalbi and liked it which is concerning to Tafseer and the narrations of him regarding hadiths are munkir.*⁴

Imam Ibn Syedun Naas says in Seerah Uyunul Asr:

غالب ما يروى عن الكلبي انساب واخبار من احوال الناس وایام العرب وسیرهم وما یجری مجری ذلك مما سمح كثير
ه الاحكام ومن حکى عنه الترخیص فی ذلك الامام احمد من الناس فی حمله عن لا یحمل عن

Mostly the affiliation, conditions, deeds of night and day of Arabs, their seerah or likewise other are reported from Kalbi which is mostly taken from those by whom the

¹ Insanul Uyun Khutbatul Kitab Matbua Mustafa Al-Babi Misr 1/3

² Sharah Sirate Mustaqim Deebacha Sharah Safarus Sa'adat Maktaba Noriya Razviya Sukhur P.13

³ Taqribut Tehzib Tarjama Muhammad bin Saaib Matbua Darun Nashr Kutubul Islamiya P.298

⁴ Mizanul Etidal No.7574 Tarjama Muhammad bin Saaib Kalbi Matbua Darul Marfa Beirut 3/558

*narrations of commands are not taken and by whom this permission is granted, he is Imam Ahmad.*¹

Thirdly (Imam Waqidi is siqah to our scholars) The majority of the scholars said this and that about Imam Waqidi for which you may find details in the books of narrators like Mizan etc. Similarly, said in Taqrib: 'متروك مع سعة علمه' (left despite having good knowledge)² even if to our scholars his tauseeq supersedes as كما افاده الامام المحقق في فتح (Imam Muhaqqiq has described it in ① Fath al Qadeer)³

Those who accept this high criticism also consider him an Imam in Seerah, Maghazi, and Akhbar and report his narrations in seerah books كما لا يخفى على من طالع كتب القوم (as it is not hidden to anyone who has read the books). In Mizan:

كان الى حفظه المنتهى في الاخبار والسير والمغازي والحوادث وايام الناس والفقه وغير ذلك

*He is an expert of Hafiz of information and conditions, the knowledge of Seerah and Maghazi, cases, era, and its history and the knowledge of Fiqh, etc. and He is a Hafiz of it.*⁴

Fourthly, Regarding Hilal bin Yasar Basri Asqalani, Ibn Hibban said روى (he has reported a fabricated narration on the reference of Hazrat Anas bin Malik RadiALLAHU Anhu) Hafiz Ash-Shan said in Taqrib متروك.

Despite this when this Hilal narrated a hadith in the virtues of Asqalan from Hazrat Anas bin Malik which Hafiz Abul Faraj Ibn Jawzi reported in Mauzu'at then the same

حيث قال في باب الماء الذي يجوز به الوضوء عن الواقدي قال كانت بئر بضاعة طريقاً للماء الى البساتين وهذا تقوم به الحجة عندنا اذا وثقنا الواقدي. اما عند المخالف فلا لتضعيفه اياه. اهـ وقال في فصل في الاسار قال في الامام جمع شيخنا ابو الفتح الحافظ في اول كتابه المغازي والسير من ضعفه ومن وثقه ورجح توثيقه وذكر الاجوبة عما قيل فيه. هـ

① Where he has narrated from Waqidi in باب الماء الذي يجوز به الوضوء that the water was given to garden from well of بضاعة this is sufficient for us to deduce because we have strengthened Waqidi, but not authentic to other opposers because they consider him weak. And said in فصل في الاسار Our shaikh Abul Fatah Hafiz has compiled the narrations regarding Imam in his first Kitab al-Maghazi and Seerah who are strengthened or who are declared weak and giving priority to their trustfulness he has given the answers of the objection on them.⁵

¹ Uyunul Asar Zikrul Ujubih Matbua Darul Hizara Beirut 1/24

² Taqribut Tehzib Tarjama Muhammad bin Umar bin Waqid Matbua Darun Nashr Pg.312-313

³ Fath al Qadeer Baabul Maailazi Matbua Maktaba Nooriya Razviya Sukhur 1/69

⁴ Mizanul Etidal no.7993 Tarjama Muhammad bin Umar bin Waqid Matbua Darul Marfa Beirut 3/663

⁵ Fath al Qadeer Matbua Maktaba Nooriya Razviya Sukhur 1/69

Hafiz Ash-Shan gave him the answer which is given here in Tenth use that this hadith is of the excellence of deeds so it is not good to declare it fabricated due to Hilal. It is well known in the path of Imam Ahmed that he does dilatoriness in the excellence of deeds. And this was presented in ninth use here by the statement of Hafiz Ash-Shaan that matrook, he is such an intense weak that after it the level of accused of fabrication and fabricator remains only. now remember this Imam Ash-Shan himself said Hilal to be matrook and himself said matrook to be a high criticism and himself did dilatoriness in his narration in the section of excellence. What a higher evidence is needed to prove that the weakness is however high until it doesn't touch to the line of fabrication or lie, it can be softened in the section of excellence also to Hafiz Ash-Shaan.

Fifthly Listen furthermore; The weakness of the hadiths regarding reading *إِنَّا أَنْزَلْنَاهُ* after ablution is too strong. Sakhawi said it to be baseless in Maqasid Hasna. The Great Imam Abul Lais Samarqandi reported these hadiths in his Maqasid. Imam Ash-Shaan was asked about this then replied the same that in the excellence of deeds a weak hadith is followed.

Imam Ibn Ameerul Haaj says in Hulya:

قد سئل شيخنا حافظ عصره قاضي القضاة شهاب الدين الشهير بأبن حجر رحمه الله تعالى من هذه الجملة فأجاب بأنصه الأحاديث التي ذكرها الشيخ أبو الليث نفع الله تعالى ببركته ضعيفة والعلماء يتساهلون في ذكر الحديث الضعيف والعمل به في فضائل الأعمال ولم يثبت منها شيء عن النبي صلى الله تعالى عليه وسلم لا من قوله ولا من فعله

Our Shaikh Hafizul Asr Qazi al Quzzah Shahabuddin al-Marooof Ibn Hajar was asked about these narrations then he replied “the hadiths which Imam Abul Lais (may Allah grant us the part of his blessings) has mentioned, are weak and the scholars do dilatoriness mentioning the weak hadiths and to follow them in the excellence of deeds even if there is no statement or act of Prophet ﷺ proven concerning it.”¹

Sixthly, This Hadith that the moon used to talk Prophet Mohammad ﷺ when he was in the cradle, induce him, and turns with his finger's movement, Imam Baihaqi narrated this Hadith in Dalailun Nabuwwa, Imam Abu Usman, Ismaeel bin Abdur Rahman Sabuni in Kitabul Mayetain, Khateeb in Tareekh Baghdad, Ibn Asakir in Tarikhe Damishq from Syeduna Abbas bin Abdul Muttalib. The base of it is on Ahmad bin Ibrahim Halbi who is too weak. In Mizan, Abu Hatim said: *أحاديثه باطلة تدله على كذبه*

(the false hadith of him are evidence of his lie)² despite this Imam Sabuni said: *هذا* (the chain of this hadith is single and so for text but hasan in the section of miracles.)³ Imam Jalaluddin Suyuti mentioned this

¹ Hulyatul Muhalla Sharah Muniyatul Musalla

² Mizanul Etidal Tarjama 287 Ahmad bin Ibrahim Matbua Darul Marfa Beirut Lebanon 1/81

³ Mawahibul Ladunya Hadees Gharibul Isnad Maktabul Islami Beirut 1/154

saying of him in his Khasaisul Kubra, Imam Ahmad Qastalani in Mawahibul Ladunya, and stood with it.

Seventhly, Hadith **الديك الأبيض صديقي وصديق صديقي وعد وعد والله وكان رسول الله صلى الله تعالى عليه وسلم يبيت به في البيت** (white cock is my well-wisher and the well-wisher of my friend, enemy of the enemy of Allah. Prophet ﷺ keeps it to him at his sleeping time)¹ Narrated Abu Bakr Barqi from Abu Zaid Ansari, Allama Manawi said it in Taiseer: **بأسناد فيه** **كذاب** (a liar is in its chain)². Despite this, he said: **فيندب لنا فعل ذلك تأسيابه** (while if it was narrated in Hadith then it is recommended for us to keep white cock in our bedroom)³. If you want its examples then there a lot. **وهذا الاخير قد بلغ الغاية وفيما ذكرنا كفاية لاهل الدراية** (this is the last and whatever we have mentioned that is sufficient for the people of sanity)

Eighthly Aforementioned hadiths and evidence supports the same implication. Especially, the hadith **وان كان الذي حدثه به كاذباً** (even if whoever narrated it be a liar). It is obvious that the chance of being true and the benefit without any harm is available in all weak then the difference went off. In short, the same is the evidence and this is deduced from the majority but it is reported from Hafiz Ash-Shaan that the condition of practice is the absence of extreme weakness. **نقله تلميذه السخاوي وقال سبعت مراراً يقول ذلك** (this is reported by his student Imam Sakhawi and said I heard him saying this many times)

I say (discussion of accepting the extreme weakness) Here are many reporting of Hafiz in the sense of extreme ❶ said Shaami, said Tahtavi, said Ibn Hajar:

شديد الضعف هو الذي لا يخلو طريق من طريقه عن كذاب او متهم بالكذب

*Extreme weak is that hadith of which no chain is free from a liar narrator or accused of telling lie.*⁴

❶ (Shami mentioned this is the recommendations of ablutions) في مستحبات الوضوء منه

Here are mentioned only two in ❶ extreme weak. Imam Suyuti said in Tadreeb, said Hafiz:

¹ Kitabul Mauzuat ibn Jawzi Baab fi Daakil Abyad Matbua Darul Fikr Beirut 3/4

² Taiseer Sharah Jameus Sagheer lil Manawi, Maktaba Imam Shafeyi Riyadh Saudia 2/15

³ Taiseer Sharah Jameus Sagheer lil Manawi, Maktaba Imam Shafeyi Riyadh Saudia 2/15

⁴ Raddul Muhtar Mustahabbatil wuzu Matbua Mustafa al-Baabi Misr 1/95

ان يكون الضعف غير شديد فيخرج من انفراد من الكذابين والتهمين بالكذب ومن فحش غلطه

He shouldn't be extremely weak means the individual liar and the accused of telling lie are exempted from it or who make big mistakes.¹

Here added big mistakes too with those two. In Naseemur Riyaz mentioned the statement of Hafiz from Al-Qaulul Badee:

ان يكون الضعف غير شديد كحديث من انفراد من الكذابين والتهمين ومن فحش غلطه

An extreme weakness should be in hadith means it shouldn't be narrated by liars and accused of it and makers of big mistakes.²

Here Kaaf indicated prolongation. The concept is easy and close to the first delimitation that a group of the scholars of hadith implicate the word of fabrication on the liars and accused of it then they can exempt them from non-fabricated but second clarification and the case is unhappening to the majority of scholars and even Imam Aash-Shaan and third is far. We have made it clear above that even Hafiz mentioned the hadith of Mauzuaat from matrook, an extremely weak narrator in the excellence of deeds. But our intention is entertained by all sayings. We have mentioned in the above uses that the hadiths of kissing thumbs are free of extreme weakness but there is criticism of broken chain or unknown narrator in it. This is a light weakness, not extreme. (remember it) والحمد لله العلي المجيد

ورأيتني كتبت ههنا على هامش فتح المغيث. كلاماً يتعلق بالمقام احببت ايراده اتباعاً للبرام. فذكرت اولاً ما عن الشامي عن الطحطاوي عن ابن حجر ثم ايدته باطلاق العلماء ثم اوردت ما عن النسييم عن السخاوي عن الحافظ ثم قلت مانصه.

وهكذا عز بعض العصريين وهو المولوي عبدالحى اللكنوي في ظفر الاماني الى التدريب والقول البديع حيث قال الشرط للعمل بالحديث الضعيف ثلث شروط على ما ذكره السيوطي في شرح تقريب النواوي والسخاوي في القول البديع في الصلاة على الحبيب الشفييع وغيرهما الاول عدم شدة ضعفه بحيث لا يخلو طريق من طريقه من كذاب او متهم بالكذب الخ اقول لكن سنسمعك نص التدريب والقول البديع فيظهر لك ان وقع ههنا في النقل عنهما تقصر شنيع فليتنبه منه رضى الله تعالى عنه

① In our contemporaries, Molvi Abdul Hayi Lucknowi in Zafarul Imani attributed to Tadreeb and Al-Qaulul Badee similarly, where he said that there are 3 conditions to practice upon a weak hadith as mentioned Nawawi in Sharah Taqrib, and Sakhawi in Al-Qaulul Badee fi Salat ala Habibish Shafee and beside them many others. The first one is the weakness shouldn't be extreme, that all the chains of it may not free from liars or accused of it. **I say** latterly I will show you the text of these two books then you will know that in reporting this they did a big carelessness.

And I remember that I have discussed at this place in the commentary of Fath al Mughees which is good at this place. I consider it good to mention here to fulfill my purpose. Firstly, I will mention what Imam Shaami from Tahtavi and he from Ibn

¹ Tadreebur Rawi Matbua Darun Nashr Kutub Islamiya Lahore 1/298

² Naseemur Riyaz Muqaddamatul Kitab Matbua Darul Fikr Beirut 1/43

Hajar mentioned then strengthen it more by the implications of scholars then I will mention what Naseem did from Sakhawi and he from Hafiz. Then this is my statement:

اقول وهذا كما ترى مخالف لاطلاق ما أمر عن النووي عن العلماء قاطبة، ولتحديد ما أمر عن الطحطاوي عن شيخ الاسلام نفسه لكن يظهر لي دفع التخالف عن كلامي شيخ الاسلام بأنه ههنا ذكر المتفرد وفيما سبق قال "لا يخلو طريق من طريقه، فيكون الحاصل ان شديد الضعف بغير الكذب والتهمة لا يقبل عنده في الفضائل حين التفرد، اما اذا كثرت طريقه فح يبلغ درجة يسير الضعف في خصوص قبوله في الفضائل، بخلاف شديد الضعف بالكذب والتهمة فانه وان كثرت طريقه التي لا تفوقه بأن لا يخلو شيئاً منها عن كذاب او متهم لا يبلغ تلك الدرجة، ولا يعمل به في الفضائل، وهذا هو الذي يعطيه كلام السخاوي فيما مر حيث جعل قبول ما فيه ضعف شديد مطلقاً ولو بغير كذب في باب الفضائل موقوفاً على كثرة الطرق، لكنه يخالفه في خصلة واحدة، وهو حكمه بالقبول بكثرة الطرق في الضعف بالكذب ايضاً كما تقدم، وهو كما ترى مخالف لصريح ما نقل عن شيخ الاسلام وعلى كل فلم يرتفع مخالفة نقل شيخ الاسلام عن العلماء جميعاً لنقل الامام النووي عنهم كافة، فأنهم لم يشرطوا للقبول في الفضائل في شديد الضعف كثرة الطرق ولا غيرها سوى ان ان لا يكون موضوعاً، فصريح ما يعطيه كلامهم قبول ما اشتد ضعفه لفسق او فحش غلط، مثلاً وان تفرد ولم يكن طريقه، فافهم، وتأمل، فان المقام مقام خفاء وزلل، والله المسئول لكشف الحجاب، وابانة الصواب اليه المرجع واليه المآب اهـ. ما اردت نقله مما علقته على الهامش.

As you know this talk is against all the implications of scholars reported by Allama Nawawi, even against the definition reported by Imam Tahtavi from Shaikhul Islam. But the reason for finishing the adversary of Shaikhul Islam in both statements is appearing to me and that is where he talked about the individuality of the narrator and there he said no chain should be free from a liar or accused of it. So, it is cleared that when extreme weakness without lie and accusation of it is there so it will not be acceptable to them in excellence in the case of individuality and when it multiplies with other chains then this extreme weakness will turn into light weakness so it will be accepted in excellence. While the extremely weak narrations having liar narrator or accused of it will not reach the level of acceptance even after the multiplication of chains and nor be followable in excellence. Because there is a liar of the accused narrator in each chain of it. This is what is deduced by Allama Sakhawi's previous statement. Where he based the acceptance of extreme weak narration of the multiplication of chain, there absolute extreme weak is meant, whether it may other than a lie. But this talk will cross him in a place where it is said to a weak to be accepted by the weakness of liar due to multiplication of chain, as it is presented. But you know this is clearly against the reporting of Shaikhul Islam. By the way, the view of Shaikhul Islam reported from all the scholars and the view of the same scholars reported by Imam Nawawi is different. This difference cannot be patched. Because the scholars didn't make the condition of multiplying chain to accept weak but said only it shouldn't be fabricated. Their statement concludes that an extreme weakness of a hadith due to Fisq and big mistakes, whether its narrator is individual, even if there are not several chains of it, still this hadith is acceptable in excellence. Pay attention. Because this is a hidden place and can create misunderstanding. The prayer to reveal mysteries and show the truth is just to Allah. We have to turn to it and he is the shelter. Whatever I wanted to report from the commentary of Fath al Mughees, finished.

فان قلت هذا قيد زائد افاده امام فليحمل اطلاقاتهم عليه دفعاً للتخالف بين النقلين قلت نعم لولا ان ما ذكره من الدليل عليه لا يلائم سريان التخصيص اليه، وكيف نصنع بما نشاهدهم يفعلون يرون شدة الضعف ثم يقبلون.

وبالجملة فالإطلاق هو الاوفق بالدليل والالصق بقواعد الشرع الجليل فنودان يكون عليه التعويل والعلم بالحق عند الملك الجليل.

If you say that there is a limit in the statement of Imam Shaikhul Islam on which the implication of the scholars can be applied and by this, the difference between the two statements can be finished. **I say** even if there is no evidence from the scholars still specifying his statement with this limit is not possible because it is not his statement but in fact, he is practicing extreme weak hadiths which we are watching. The conclusion is not to limit of multiplication of chains to accept weak is closer to evidence and better to the principles. Our wish is for this to be believable. And the knowledge of truth is to Allah.

فائدة جلية (فائدة جلية في احكام انواع الضعيف والجبار ضعفاً) هذا الذى اشرت اليه من كلام السخاوى البار المتقدم هو قوله مع متنه في بيان الحسن. ان يكن ضعف الحديث لكذب او شذوذ بان خالف من هو احفظ او اكثر اوقوة الضعف بغيرهما فلم يجبر ولو كثرت طرقه. لكن بكثرة طرقه يرتقى عن مرتبة المردود المنكر الى مرتبة الضعيف الذى يجوز العمل به في الفضائل وربما تكون تلك الطرق الواهية بمنزلة الطريق التى فيها ضعف يسير بحيث لو فرض مجيئ ذلك الحديث بأسناد فيه ضعف يسير كان مرتقياً بها الى مرتبة الحسن لغيره.

Great Benefit (In the discussion of legitimacy, kinds and covering the lack of weak) the discussion of Imam Sakhawi which I have indicated is regarding hadith hasan with text that the weakness of hadith is lie or against superiors or this weakness is strong which is created due to any other reasons than mentioned two. This weakness cannot be finish by the multiplication of chains. But multiplying the chains this hadith will reach the level of weak from rejected or munkir which will be accepted in the section of the excellence of deeds. And sometimes the weak chains of a hadith are having such a common weakness that if that hadith is assumed with a common weak narration then this would be hasan leghairihi.¹

ورائتنى علقت عليه ههنا مانصه اقول حاصل ماتقرر وتحرره ههنا مع زيادات نفيسة من ان الموضوع لا يصلح لشيء اصلاً ولا يلتئم جرحه ابداً ولو كثرت طرقه ما كثرت. فان زيادة الشر لا يزيد الشيء الا شراً. وايضاً الموضوع كالموضوع كالمعدوم والمعدوم لا يقوى ولا يتقوى. ومنه عند جمع منهم شيخ الاسلام ما جاء برواية الكذابيين وعند آخرين منهم خاتم الحفاظ ما اتى من طريق المتهمين. وسؤهما السخاوى بشديد الضعف الآتى لذهابه الى ان الوضع لا يثبت الا بالقرائن المقررة ان تفرد به كذاب او وضع كمانص عليه في هذا الكتاب. وهو عندي مذهب قوى اقرب الى الصواب. اما الضعف بغير الكذب والتهمة من ضعف شديد مخرج له عن حيز الاعتبار كفحش غلط الراوى فهذا يعمل به في الفضائل على ما يعطيه كلام عامة العلماء وهو الاقعد بقضية الدليل والقواعد. لا عند شيخ الاسلام على احدى الروايات عنه ومن تبعه كالسخاوى الا اذا كثرت طرقه الساقطة عن درجة الاعتبار فتح يكون مجموعها كطريق واحد صالح له فيعمل بها في الفضائل ولكن لا يحتج بها في الاحكام ولا تبلغ بذلك درجة الحسن لغيره الا اذا اجبرت مع ذلك بطريق اخرى صالحة للاعتبار فان مجموع ذلك يكون كحديثين ضعيفين صالحين متعاضدين فتح ترتقى الى الحسن لغير فتصير حجة في

¹ Fath al Mughees Sharah Fiyatul Hadees Darul Imam Tabri Beirut 1/83

الاحكام. اما مطلقاً على ما هو ظاهر كلام المصنف اعني العراقي او بشرط تعدد الجابرات الصالحات البالغة مع هذه الطرق القاصرة المتكررة القائمة مقام صالح واحد حد الكثرة في الصوالح على ما فهمه السخاوي من كلام النووي وغيره الواقع فيه لفظ الكثرة مع نزاع لنا فيه مؤيد بكلام شيخ الاسلام في النزهة والنخبة المكتفيتين عه بوحدة الجابر مع جواز ان تكون الكثرة في كلام النووي بمعنى مطلق التعدد، وهو الاوفق بما رأينا من صنيعهم في غير مقام والضعف بالضعف اليسير اعني ما لم ينزله عن محل الاعتبار يعمل به في الفضائل وحده، وان لم ينجبر فان انجبر ولو بوحد صار حسناً لغيره، واحتج به في الاحكام على تفصيل وصفنا لك في الجابر، فهذه هي انواع الضعيف، اما الذي لانقص فيه عن درجة الصحيح الا القصور في ضبط الراوي غير بالغ الى درجة الغفلة فهو الحسن لذاته المحتج به وحده حتى في الاحكام، وهذا اذا كان معه مثله ولو واحدا صار صحيحاً لغيره او دونه مما يليق فلا الا بكثرة انتهى ما كتبت بتخليص.

And I remember that I've written commentary at this place **I say** whatever is proved with our extra arguments, it concludes that a fabricated narration is not taken as hadith so the multiplication of its chain cannot be beneficial because adding the ill will add the illness. This means a fabrication is like an uncreated thing and neither an uncreated can be strong nor we can make it. One of the things fabricated is that which a group including Shaikhul Islam discussed. And that is what is narrated by the liar narrators. Another group including Khatimul Huffaz said: fabricated is that which is narrated by the accused of telling lie. Imam Sakhawi declared these both to be equal to extremely weak, which I will discuss shortly. Imam Sakhawi thinks that a fabricated can be identified only by special symptoms as the liar or fabricator narrator of it should be individual in its chain as Imam Sakhawi has described in this book and this thought is strong to me and closer to the truth. But an extreme weakness other than lying and accused of a lie like a big mistake of the narrator, so this kind of weak hadiths is acceptable in the excellence of deeds as it is deduced with the common discussion of scholars. And this thought is according to the evidence and principles. But in one narration from Shaikhul Islam and like Imam Sakhawi, this type of weak is not accepted in excellence by his followers until its weak chain multiplies. And when it multiplies then they declare its collection equal to good and accept it in the excellence of deeds. But this type of weak hadith cannot be authentic in commands and nor it can reach the level of hasan leghairihi. But yes, if its weakness removes by the support of any other good chain rather than multiplying weak chains then it is another thing. Because with the multiple weak chains and a sound chain this hadith becomes like two hadiths that support each other. And that weak hadith reaches the level of hasan leghairihi and becomes authentic in commands. Now, this difference remains that this is accepted by this limitation only as it is obvious with the discussion of author i.e. Allama Iraqi or with the several sound chains with whom the weakness may be removed, with these several sound chains and weak chain which is equal to a sound chain, collecting all becomes several sound chains what Imam Sakhawi understood by the discussion of Imam Nawawi in which there the word many is used. Despite this of we differ in this thought which is supported by this statement of Shaikhul Islam which he did in ① Nuzha and Nukhba.

In both books, there is a discussion of point which removes the weakness (means we can say supporting our statement as) by the word ‘many’ in the statement of Imam Nawawi stands for absolute multiplication and this chance is closer to his habit as we found this use at many places and the type of weak in which there is no such extreme weakness to be rejected is individually accepted in excellence whether there is no support of it. And if the support is found which removes its weakness then it becomes hasan leghairihi. And is authentic in commands. And we have described its details in the section on removing weakness. These all are the topics of weak. If in a sahih Lezatihi there is no other lack other than flow then it is hasan lezatihi. A single hadith can be authentic in commands. If found a narration similar to Hasan Lezatihi with it then it becomes Sahih Leghairihi. And if the support is of a bit down level then it will not be Sahih Leghairihi until many chains multiply with it. The acknowledgment written by me is finished.

These sentences are to engrave on the tablets of the heart. By the grace of Allah! You may not find it anywhere else.

وبالله التوفيق وله الحمد. الحمد لله القادر القوي علم ما علم وصلى الله تعالى على ناصر الضعيف وآله وسلم

① حيث قال متى توبع السيئ الحفظ بمعتبر كان يكون فوقه او مثله لادونه وكذا المختلط الذي لا يتميز والمستور والاسناد المرسل وكذا المدلس اذا لم يعرف المحذوف مند صار حديثهم حسناً لالذاته بل وصفه بذلك باعتبار المجموع لان كل واحد منهم (اے من ذكر من السيئ الحفظ والمختلط الخ) باحتمال كون روايته صواباً او غير صواب على حد سواء فاذا جاءت من المعتبرين رواية موافقة لاحدهم رجح احد الجانبين من الاحتمالين المذكورين دول ذلك على ان الحديث محفوظ فارتقى من درجة التوقف الى درجة القبول والله اعلم. وانظر كيف اجتزئ في المتن بتوحيد معتبر وفي الشرح بافراد رواية وحكم بالارتقاء الى درجة القبول وما المراد به هنا الا القبول في الاحكام فانه جعل الضعيف صالحاً لاعتبار من الرد ومع انه مقبول في الفضائل بالاجماع ويظهر لي ان الوجه معهما اعنى العراقي وشيخ الاسلام لمباين في النزهة من الدليل لهما منقولاً مما علقته على فتح البغيث. منه رضى الله تعالى عنه

His words are here: when a trustworthy narrator supports the narrator weak in memory who is before it or at his place but not after it and similarly that mixed who doesn't differentiate, unknown, chain mursal, and similarly Mudallas when not knowing the missing narrator their hadith would be hasan, not Lezatihi but acceptable due to collection because each one of them is having a chance for sahih or non-sahih hadith. So, when the narration comes according to one of the authentic narrators then the preference would go one of the aforementioned both chances and this thing shows that the hadith is safe and reserved the level of acceptance from the level of silence. Allah knows better.¹ Pay attention! How did he stand with the text with one trustworthy, and in Sharah with many and gave it the rank of acceptable? And here the acceptable means to accept in commands. Because he said the weak hadith to be good for accepting than to reject. Because a weak hadith is acceptable in the excellence with consensus. Whether there is no supporting narration with it. And this is revealed to me that the reason is with both Iraqi and Shaikhul Islam for the reason the evidence of them discussed in Nuzha. This is reported from my *Taleeq* on Fath al Mughees.

The concept of accepting the weak in the excellence of deeds was based on 3 pages and 2 benefits in start to this decent man. In this month of Rabi ul Awwal 1313 Hijri, this booklet started to print in Mumbai. From the court of blessings and knowledge and goodness by Prophet ﷺ praising Allah the addition of great benefits is done here.

¹ Hashiya Sharah Nukhbatul Fikr Behes Su-e-Hifz Matbua Matba Alimi Lahore Pg.74

From sixteenth benefit till here are revealed to me to research on this topic and stopping the pen this many pages got full. I hope that this fine and deep research work on this topic cannot be found anywhere else. It is better to print these benefits in another booklet and on the basis ok date it should be entitled **الهَادِ الكَافُ فِي حَكْمِ الضَّعَافِ** (Plenty Guidance regarding weak hadiths)

وبالله التوفيق وله المنة على ما زرق من نعم تحقيق ما كنا لعشر معشار عشرها نليق والصلاة والسلام على الحبيب
الكريم وأله وصحبه هداة الطريق أمين-

Mohammad Irfan Qadri Barkaati

Scholar of Hadith Studies

Albarkaat Islamic Research and Training Institute, Aligarh



**Albarkaat Islamic Research and
Training Institute, Aligarh**